



A PRACTICAL HAND BOOK

OF THE

ORIYA LANGUAGE

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FOREWORD

In 1874 Mr. T. J. Maltby of the Madras Civil Service published " a Handbook of Oriya or Odiya Language " mainly for the non-Oriya officers serving in the Oriya-speaking districts of the Madras Presidency. This book has been useful to students of the Oriya language, and as it has been out of print for some years, the Government of Orissa have decided to publish a new edition. Rai Sahib Jadunath Mahapatra, B.A., a retired member of the Orissa Civil Service, has revised the book, and the thanks of the Provincial Government are due to him for undertaking this work.

The thanks of the Government of Orissa are also due to Miss Lilian Cranworth Maltby, daughter of the author of the handbook, who has sold the copyright to the Provincial Government and has kindly agreed that her father's work should be revised in the light of present requirements.

The Government of Orissa hope that the book will be a useful to all students of the Oriya language, especially Government officers whose mother-tongue is not Oriya.

Part I.

Oriya Alphabet and Grammar.

PART I.

ORIYA ALPHABET.

The Oriya alphabet contains 49 letters. For easy reference the order of the English alphabet has been observed.

Dental letters should be pronounced by applying the tongue to the teeth.

Cerebral letters can only be properly pronounced by turning the tip of the tongue upwards against the roof of the mouth.

Oriya words in the Roman character are to be pronounced as in German or Italian rather than as in English, and care must be taken that every letter be distinctly sounded.

There are 13 vowels and 36 consonants but for practical purposes only 47 letters will be sufficient, the letters ୱ and ୱ being omitted.

ORIYA LETTERS.

Roman letters.	Initial.	Pronunciation.	Medial.
A	a	ଅ is pronounced as 'a' in the English word "ball" ...	...
À	à	ଆ is pronounced like 'a' in "father" /	
B	b	ବ pronounced singly as "b", in combination as "w" ....	...
Bh	bh	ଭ the aspirate of 'b' pronounced by breathing hardly upon it ...	...
Ch	ch	ଚ softly pronounced like 'ch' as in "chalk" ...	...
Chh	chh	ଞ the above letter aspirated ....	....
D	d	ଦ the dental or soft 'd' as in "did" ...	....
Dh	dh	ଢ the above letter aspirated ....	....
Ḍ	ḍ	ଢ the cerebral or hard "d" as in the word "dol" ....	....
Dh	ḍh	ጁ the aspirate of the above letter ....	...
È	e	ଏ pronounced both long as in "ale" and short as in "end" ...	...

Roman letters.	Initial.	Pronunciation.	Medial.
G	g	ଗ pronounced like the "g" in "gaudy" ...	.... ....
Gh	gh	ଘ the above letter aspirated,	.... ....
H	h	ହ the Oriya aspirate	.... ....

When the consonants "g" 'd' and "gh" 'dh' do not occur in the beginning of a word, they are usually pronounced as "ḡ" or 'ṛ' and "ḡ" 'ṛh'.

FOOTNOTE.—Throughout this book each Oriya letter is transliterated into the English alphabet by the letter shown opposite it in the left hand column of the above and following tables, which follow the Hunterian system of transliteration.

EDITOR.

EXAMPLES.

ଅନେକ	aneka, many.	ବାଳଦ	baḷada, a bullock.
ଅଖ	ákhu, sugarcane.	ଅଖି	ákhi, the eye.
ପାନି	páni, water.	ବାଟ	bāṭa, a road.
ଅମ୍ବ	ám̐ba, a mango.	ଜ୍ୱର	jwara, fever.
ଭତ	bhàta, boiled rice.	ଭୋଜନ	bhojana, eating.
ଭଲ	bhala, good.	ଚିଠି	chiṭáu, a letter.
ଚାଲ	chála, go on.	ଚାଉଳ	cháula, rice.
ଛତା	chhatá, an umbrella.	ଛୋଟା	chhoṭá, lame.
ଛଡ଼ା	chhirá, standing.	ଦାନ	dána, a gift.
ଦେଉଳ	deula, a temple.	ଦେବା	debá, to give.
ଧାନ	dhána, paddy.	ଧରିବା	dharibá, to seize.
ଧନୁ	dhanu, a bow.	ଡାଳ	ḍála, a branch.
ଡରିବା	ḍaribá, to fear.	ହାଣ୍ଡି	hāṇḍi, an earthen pot.
ତାଳ	ḍhāḷa, a brass pot.	ତାଲ	ḍhāla, a shield.
ଏଗାର	egára, eleven.	କିଏ	kie, who.
କେତେ	kete, how many.	ଗଡ଼	gara, a fort.
ଗୋଡ଼	gora, the leg.	ଗାତ	gāta, a hole.
ଘେରିବା	gheribá, to surround.	ଘର	ghara, a house.
ଘଷି	ghashi, dry cow dung.	ହାତ	hāta, the hand.
ହାଟ	hāṭa, a market.	ହାନ୍ତିବା	hāṇibá to cut.

ORIYA LETTERS.

Roman letters.	Initial.	Pronunciation.	Medial.
H	h	୪ the Sanskrit " visarga "	... ..
I	i	ଇ pronounced short as in " bit "	... ^
I	î	ଈ pronounced long as in " police "	1
Y	y	ଯ has more frequently the true sound of " j " than the next letter ... ..	...
J	j	ଜ is nearly always pronounced as " j " as in " jump "... ..	...
Jh	jh	ଝ the above letter aspirated	... ..
K	k	କ pronounced as in the word " kill "	..
Kh	kh	ଖ the above letter aspirated	.... ..
Ksh	ksh	କ୍ଷ is pronounced like " khy "	.... ..
L	l	ଲ the soft " l " as in " love "	.... ..
Ḷ	ḷ	ଳ the cerebral " l " as in " loud "	.... ୩
M	m	ମ corresponds to the English " m "	୩
N	n	ନ the soft " n " as in " never "	.... ୩

EXAMPLES.

ଦୁଃଖ	duhkha, sorrow.	କନ୍ଧ	kandha, a kondh.
ଦୁଃସମୟ	duhsamaya, bad time.	ଖନ୍ଦ	khanda, a crop.
ଇଟା	iṭá, a brick.	ଖଣ୍ଡ	khaṇḍa, a piece.
ବିଳମ୍ବ	biḷamba, delay.	ଖୋଳିବା	khoḷibá, to dig.
ବିକିର୍ବା	bikibá, to scil.	କ୍ଷମା	kshamá, pardon.
ଇଶ୍ଵର	îśwara, God.	କ୍ଷୁଦ୍ର	kshudra, petty, small.
ଧୀରେ	dhîre, slowly.	ଅକ୍ଷର	akshara, a letter.
ନଦୀ	nadí, a river.	ଲାଟା	latá, creeper.
ଯୁଦ୍ଧ	yuddha, war.	ଲଟା	loṭá, a brass vessel.
ଯେବେ	yebe, if, when.	ବିଲା	bila, a paddy field.
ଯିବା	yibá, to go.	ବିଲ	biḷa, a hole.
ଜାଲ	jála, a net.	ମାଲିବା	maḷibá, to tread out corn.

ଜାଳିବା	jālibá, to burn.	ସୁକ୍ଳ	sukḷa, white.
ଜିନିବା	jinibá, to conquer.	ମାଳା	māla, property.
ଜହା	jháḷa, perspiration.	ମାଳା	māla, a garland.
ଜିଅ	jhia, a daughter.	ଜନ୍ମ	janma, birth.
ଜିନିକିବା	jhinkibá, to pull.	ନକ୍ଷ	nakha, a nail.
କରିବା	karibá, to do.	ଭିନ୍ନ	bhinna, different.
ଶୁଷ୍କ	śushka, dry.	ମନ୍ଦ	manda, bad.

ORIYA LETTERS.

Roman letters.	Initial.	Pronunciation.	Medial.
Ṇ	ṇ	Ṇ the cerebral 'n' pronounced nearly as in "naughty" ...	... ..
ṅ	ṅ	ṅ nasal letter pronounced as in "sung" ...	... ..
Ō	o	Ō usually pronounced long	... 61
Āi	ai	Āi pronounced as in "hoist" ...	62
Au	au	Ē pronounced as in the word "out" ...	63
P	p	ḡ corresponds to the English p ...	...
Ph	ph	Ḣ the above letter aspirated as in "uphill" ...	... ..
R	r	Ṛ corresponds to the English r ...	64
Ri	ri	Ṛ pronounced as in "quadruple" ...	65
Ri	ri	Ṛ pronounced as in "rule" ...	66
S	ś	Ṣ pronounced as in "sorrow" ...	...
S	s	Ṣ pronounced nearly like the "sh" in "shall" ...	... ..
Sh	sh	Ṣ pronounced as in "shut" ...	...
T	t	Ṭ the dental or soft "t" as in "till" ...	... ..
Th	th	Ṭ the aspirate of the above	... ..
T	ṭ	ṭ the cerebral 't' pronounced hard as in "tall" ...	... ..
Th	ṭh	Ṭ the above cerebral aspirated	... ..

Roman letters.	Initial.	Pronunciation.	Medial.
U	u	ଉ pronounced as in the "truth"	
Ū	u'	ଊ pronounced long as in "prune"	
Y	y	ୟ pronounced as in "yes"	

The consonant ଣ "ñ" occurs only in combination, and has, therefore, been omitted from the above scheme, but occurs further on. The consonant ଣ "ṇ" never occurs in the beginning of a word. It is pronounced in the same way as ḍ, ḍh, ṭ, and ṭh.

The vowel 'lu' has also been omitted, as it is but seldom used.

EXAMPLES.

- କ କଣ kana, what? ପଣସ panasa, the jack fruit. ବିଷ୍ଣୁ bishṇu. Bishnu.
- ଢ ପ୍ରାଣମୁଖ prāṇmukha, facing east. ଲୋକଙ୍କୁ lokāṅku, to the people.
- ଓ ଓରିଆ oriá, oriya. ଓଟା oṭa, a camel. ଓଠ oṭha, the lip. ଘୋଡ଼ା ghoṛá, a horse.
- ଏ ଐକ୍ୟ aikya, unit. ବୈଦ୍ୟ baidya, a physician. କୈବର୍ତ୍ତ kaibarta, a fisherman.
- ଔ ଅଷ୍ଟାushadha, medicine. ନୌକା nauká, a boat. ଚୌକି chauki, a chair.
- ପ ପତ୍ର patra, a leaf. ପଥର pathara, a stone. ପଠାଇବା pathaíbá, to send.
- ଫ ଫୁଲ phula, a flower. ଫଳ phala, a fruit. ଫୁଲିବା phulibá, to swell.
- ର ରାଜ rāṇa, war. ରଖିବା rakhibá, to place. ବଜ୍ର baja, a thunder-bolt. ମୂର୍ଖ murkha, foolish.
- ରି ରିନା rina, debt. ମୃଗ mṛiga, stag. ରିଶି rishi, a hermit.
- ସ ସତ sata, true. ସହଜ sahaja, easy. ସରକା saraka, a road.
- ଶ ଶବ śaba, a corpse. ଶଗଡ଼ śagara, a cart. ଶତ୍ରୁ śatru, enemy. ଦର୍ଶନ darśana, a visit.
- ଷ ଷଣ୍ଡ shandha, a bull. ଷଠି shàṭhie, sixty. ପୋଷିଆ poshiá, adopted.

- ତ ତାଶା tashá, a cultivator. ତାଳା tála, the palmyra. ଯତ୍ନ yatna, an effort. ରକ୍ତ rakta, blood.
- ଥ ଥାନ୍ତା thanṭa, the beak. ଥାଳି tháli, a plate. ଥରେ thare, once. ଥରିବା tharibá, to quiver.
- ଟ ଟାଙ୍କା ṭaṅká a rupee. ଟିକା ṭiká, vaccination. ଟୋପି ṭopi, cap. ଟାଙ୍ଗି ṭāngi, an axe. ଫଟିବା phuṭibá, to burst.
- ଠ ଠିଆ ṭhiá, standing. ଠକା ṭhaka, a cheat. କଠିନ kathina, hard.
- ଉ ଉଇ ui, a white ant. ଉଚ୍ଚ uchcha, high. ଉପର upara, above, upon. କୁକୁର kukura, a dog.
- ଊ ଊରୁ úru, thigh. କୁପ କupa, a well. ଦୂର dura, distant.
- ଋ ବୟସ bayasa, age. ଅସ୍ତ୍ର àyudha, a weapon. ବାକ୍ୟ bàkya, a sentence.
- ଋ ବାଣ bāṇisa, bamboo. ମାଂସ māṇisa, meat.
- ଃ ଦୁଃଖ duhkha, sorrow. ଦୁଃସମୟ duhsamaya, bad time.
- ଂ ପହାନ୍ରିବା pahañribà, to swim. କାଇଁଚ୍ଚା kaiñchha, tortoise.

COMBINATIONS.

The following scheme comprises the principal changes that occur in the combination of two or more Oriya letters :—

Roman.	Oriya.	Example.
B and d	ବ and ଦ form ବ ଶବ୍ଦ	śabda, a noise.
Ch and ch	ଚ and ଚ form ଚ ଉଚ୍ଚ	uch.cha, high.
Ch and chh	ଚ and ଛ form ଛ ଅଚ୍ଛା	áčchhà, good.
D and bh	ଦ and ଭ form ଭ ଅଦ୍ଭୁତ	adbhúta, wonderful.
D and dh	ଦ and ଧ form ଧ ଶ୍ରଦ୍ଧା	śraddhá, reverence.
H and m	ହ and ମ form ହ ବ୍ରାହ୍ମଣ	brāhmaṇa, a Brahmin.
J and n	ଜ and ଣ form ଜ୍ଞ ଜ୍ଞାନ	jñána, wisdom.
	ବଜ୍ର ବିଜ୍ଞ	bijna, wise.
K and r	କ and ର form କ୍ର କ୍ରମେକ୍ରମେ	krame krame, by degrees.
M and bh	ମ and ଭ form ମ୍ଭ ଅମ୍ଭେ	ám̐bhe, I, we.
M and b	ମ and ବ form ମ୍ବ ଅମ୍ବ	ám̐ba, mango.
M and p	ମ and ପ form ମ୍ପ ସମ୍ପତ୍ତି	sampatti, property.
N and d	ନ and ଦ form ନ୍ଦ ସୁନ୍ଦର	sundara, beautiful.

N and dh	ନ and ଧ form	ନିଧ	andhára, dark.
N and t	ନ and ତ form	ନିତ	dánta, a tooth.
N and th	ନ and ଥ form	ନିଥ	kántha, a wall.
N and d	ନ and ଦ form	ନିଦ	dánḍa, road.
N and dh	ନ and ଧ form	ନିଧି	menḍhá, a sheep.
N and t	ନ and ତ form	ନିତ୍	kanṭá, a thorn.
N and th	ନ and ଠ form	ନିଥ	kanṭha, the throat.
N and k	ନ and କ form	ନିକ	kánka, a tool for digging earth.
N̄ and ch	ନି and ଚ form	ନିଚ	lánícha, a bribe.
N̄ and chh	ନି and ଛ form	ନିଚ୍ଛ	láníchhaná, a rebuke.
N̄ and j	ନି and ଜ form	ନିଜ	láníja, a tail.
N̄ and jh	ନି and ଝ form	ନିଞ୍ଜ	báníjha, a barren woman.
		ପାନି	páníjhá, palm of hand.
S and t	ସ and ତ form	ସ୍ତ	stana, breast.
S and th	ସ and ଥ form	ସ୍ଥ	sthána, a place.
Sh and t	ଷ and ତ form	ଷ୍ଟ	kashta, trouble.
Sh and th	ଷ and ଠ form	ଷ୍ଠ	oshtha, a lip.
		ଗରିଷ୍ଠ	garishtha, heavy, great.
T and r	ତ and ର form	ତ୍ର	putra, a son.
T and t	ତ and ତ form	ତ୍ତ	uttama, excellent.
T and th	ତ and ଥ form	ତ୍ଥ	utthána, rising, to get up.

COMBINATIONS OF THREE LETTERS.

R and t	ର and ତ form	ର୍ତ୍ତ	karttabya, duty.
R and th	ର and ଥ form	ର୍ଥ	prārthaná, prayer.
R, d and dh	ର, ଦ and ଧ form	ର୍ଦ୍ଧ	barddhana, an increase.
R, y and y	ର, ଯ and ଯ form	ର୍ଯ୍ୟ	káryya, an affair.
S, t and u	ସ, ତ and ଉ form	ସ୍ତୁ	bastu, a thing.
R, ṇ and ṇ	ର, ଣ and ଣ form	ର୍ଣ୍ଣ	barṇṇa, colour.

Oriya letters (49 in number) are classified as follows :—

1. Gutturals.—ଅ (a), ଆ (ā), କ (k), ଖ (kh), ଗ (g), ଘ (gh), ଙ (ñ), ହ (h).

2. Palatals.—ଇ (i), ଈ (ī), ଚ (ch), ଛ (chh), ଜ (j), ଝ (jh), ଞ (ñ), ଯ (y), ଣ (ṣ).

3. Cerebrals.—ଋ (ri), ୠ (rī), ଟ (ṭ), ଠ (ṭh), ଡ (ḍ), ଢ (ḍh), ଣ (ṇ), ର (r), ଶ (sh).

4. Dentals.—ଷ (lu), ତ (t), ଥ (th), ଦ (d), ଧ (dh), ନ (n), ଲ (l), ସ (s).

5. Labials.—ଉ (u), ଊ (ū), ପ (p), ଫ (ph), ବ (b), ଭ (bh), ମ (m).

Miscellaneous.—ଏ (e), ଐ (āi), ଓ (o), ଔ (au), *ବ (v),
ଂ (ñ), ଃ (h), and * (ñ).
* ଅକର୍ଷ୍ୟ “ବ”.

VOWELS.

ଅ ଆ ଇ ଈ ଉ ଊ ଋ ୠ ଟ ଏ

 ଐ ଓ ଔ

CONSONANTS.

କ	ଖ	ଗ	ଘ	ଙ
ଚ	ଛ	ଜ	ଝ	ଞ
ଟ	ଠ	ଡ	ଢ	ଣ
ତ	ଥ	ଦ	ଧ	ନ
ପ	ଫ	ବ	ଭ	ମ
ଯ	ର	ଲ	ୱ	ଶ
ଷ	ସ	ହ		
ଂ	ଃ			

NOTE.—ଢ (ṛ), ଢ (ṛh), ଲ (l), and ଳ (ya) are also used in the oriya language as Variants of ଢ (ḍ), ଢ (ḍh), ଲ (l) and ଳ (y).

GRAMMAR.

The following elements of Oriya Grammar contain, it is hoped, all that it is most essential for a learner to know :—

NOUNS.

Nouns in Oriya are declined as below :—

Singular (eka bachana, ଏକ ବଚନ)

1. Nominative	ଘର	ghara,	a house.
2. Accusative	ଘରକୁ	gharaku,	to a house.
3. Instrumental	ଘରଦ୍ୱାରା	gharadwára,	by a house.
4. Dative	ଘରୁ	gharaku,	to a house.
5. Ablative	ଘରୁ	gharu,	from a house.
6. Genitive	ଘରର	gharara,	of a house.
7. Locative	ଘରେ or ଘରରେ	ghare, or gharare	} in a house.

The plural number is formed by adding to the singular the termination ମାନă māna, and ମାନେ māne, which is sometimes abbreviated into ଏ, as ଲୋକ loka, a person, plural ଲୋକମାନେ lokamāne, or ଲୋକେ loke, persons.

Plural (bahubachana ବହୁବଚନ).

1. Nominative	ଘରମାନ	gharamāna,	houses.
2. Accusative	ଘରମାନକୁ	gharamānanku,	to houses.
3. Instrumental	ଘରମାନଙ୍କଦ୍ୱାରା	gharamānanka- dwára.	by houses.
4. Dative	ଘରମାନକୁ	gharamānanku,	to houses.
5. Ablative	ଘରଠାରୁ or ଘରମାନଙ୍କଠାରୁ	gharathāru, or gharamānanka- thāru.	} from houses.
6. Genitive	ଘରମାନଙ୍କର	gharamānankara,	of houses.
7. Locative	ଘରମାନଙ୍କରେ or ଘରମାନଙ୍କଠାରେ	gharamānankare or gharamānanka- thare.	in houses. at houses.

Abbreviations of the plural are not uncommon, as ଲୋକଙ୍କର *lokaṅkara*, of the people, instead of ଲୋକମାନଙ୍କର *lokamānaṅkara*, &c., &c.

Vocative or case of address:—ହେ ହରି ! (he *Harī* !),
ହେ ବନ୍ଧୁ ! (he *bandhu* !, oh friend !).

PRONOUNS.

The personal pronouns are four:—ମୁଁ *muñ*, I ; ତୁ *tu*, thou ; ସେ *se*, he ; and ତାହା *tāhā*, it.

The honorific forms are ଅମ୍ଭେ *ám̐bhe*, I ; ତୁମ୍ଭେ *tumbhe*, you ; and ଅପଣା *ápana*, which may be rendered by “your honour” requires the verb to be in the plural number.

The pronouns ମୁଁ *muñ*, I ; ତୁ *tu*, thou ; and ସେ *se*, he are thus declined:—

ମୁଁ *muñ*, I.

Singular.

1. Nominative	ମୁଁ, ଅମ୍ଭେ	<i>muñ, ámbhe</i> ,	I.
2. Accusative	ମୋତେ, ଅମ୍ଭକୁ	<i>mote, ámbhaṅku</i> ,	to me or me.
3. Instrumental	ମୋଦ୍ୱାରା, ଅମ୍ଭଦ୍ୱାରା	<i>modwára, ámbha-</i> <i>dwára.</i>	by me.
4. Dative	ମୋତେ, ଅମ୍ଭକୁ	<i>mote, ámbhaṅku</i> ,	to me or me.
5. Ablative	ମୋଠାରୁ, ଅମ୍ଭଠାରୁ	<i>moṭháru, ámbha-</i> <i>tháru.</i>	from me.
6. Genitive	ମୋର, ଅମ୍ଭର	<i>mora, ámbhara</i> ,	mine.
7. Locative	ମୋଠାରେ, ଅମ୍ଭଠାରେ	<i>moṭháre, ámbha-</i> <i>tháre.</i>	in me.

Plural.

1. Nominative	ଅମ୍ଭେମାନେ	<i>ám̐bhemáne</i> ,	we.
2. Accusative	ଅମ୍ଭମାନଙ୍କୁ	<i>ám̐bhamánaṅku</i> ,	to us or us.
3. Instrumental	ଅମ୍ଭମାନଙ୍କଦ୍ୱାରା	<i>ám̐bhamánaṅka-</i> <i>dwára.</i>	by us.

4. Dative	ଅମ୍ଭମାନଙ୍କୁ	ámbhamánañku,	to us.
5. Ablative	ଅମ୍ଭମାନଙ୍କଠାରୁ	ámbhamánañka- tharu.	from us.
6. Genitive	ଅମ୍ଭମାନଙ୍କର	ámbhamánañkara,	ours.
7. Locative	ଅମ୍ଭମାନଙ୍କଠାରେ	ámbhamánañka- tháre.	in us.

ତୁ tu, thū; ତୁମେ tume (honorific).

Singular.

1. Nominative	ତୁ, ତୁମେ	tu, tume,	thou or you.
2. Accusative	ତୋତେ, ତୁମକୁ	tote, tumbhañku,	to thee or thee.
3. Instrumental	ତୋଦ୍ୱାରା, ତୁମଦ୍ୱାରା	todwára, tumbha- dwára.	by thee.
4. Dative	ତୋତେ, ତୁମକୁ	tote, tumbhañku,	to thee or thee.
5. Ablative	ତୋଠାରୁ, ତୁମଠାରୁ	totháru, thumbha- tháru.	from thee.
6. Genitive	ତୋର, ତୁମର	tora, tumbhara,	thine.
7. Locative	ତୋଠାରେ, ତୁମଠାରେ	totháre, tumbha- thare.	in thee.

Plural.

1. Nominative	ତୁମ୍ଭମାନେ	tumbhemáne,	you.
2. Accusative	ତୁମ୍ଭମାନଙ୍କୁ	tumbhamánañku,	to you or you.
3. Instrumental	ତୁମ୍ଭମାନଙ୍କଦ୍ୱାରା	tumbhamánañka- dwára.	by you.
4. Dative	ତୁମ୍ଭମାନଙ୍କୁ	tumbhamánañku,	to you or you.
5. Ablative	ତୁମ୍ଭମାନଙ୍କଠାରୁ	tumbhamánañka- tharu.	from you.
6. Genitive	ତୁମ୍ଭମାନଙ୍କର	tumbhamána- ñkara.	yours.
7. Locative	ତୁମ୍ଭମାନଙ୍କଠାରେ	tumbhamánañka- tháre.	in you.

ଏ ସେ, he (both contemptuous and honorific).

Singular.

1. Nominative	ସେ	so,	he.
2. Accusative	ତାକୁ, ତାଙ୍କୁ	táku, táñku,	to him or him.
3. Instrumental	ତାହାଦ୍ୱାରା, ତାଙ୍କଦ୍ୱାରା	táhádwará, táñka-dwará.	by him.
4. Dative	ତାକୁ	táku,	to him or him.
5. Ablative	ତାଠାରୁ	tátháru,	from him.
6. Genitive	ତାର	tára,	his.
7. Locative	ତାଠାରେ	tátháre,	in him.

Plural.

1. Nominative	ସେମାନେ	semáne,	they.
2. Accusative	ସେମାନଙ୍କୁ	semánañku,	to them.
3. Instrumental	ସେମାନଙ୍କଦ୍ୱାରା	semánañkadwará,	by them.
4. Dative	ସେମାନଙ୍କୁ	semánañku,	to them or them.
5. Ablative	ସେମାନଙ୍କଠାରୁ	semánañkatháru,	from them.
6. Genitive	ସେମାନଙ୍କର	semánañkara,	theirs.
7. Locative	ସେମାନଙ୍କଠାରେ	semánañkatháre,	in them.

The relative pronoun ସେ ye, who or which, is declined as follows :—

Singular.

1. Nominative	ସେ	ye,	who, which.
2. Accusative	ସାହାକୁ, ସାହାଙ୍କୁ	yáháku, yáháñku,	to whom.
3. Instrumental	ସାହାଦ୍ୱାରା, ସାହାଙ୍କଦ୍ୱାରା	yáhádwará, yáhá-nkadwará.	by whom.
4. Dative	ସାହାକୁ, ସାହାଙ୍କୁ	yáháku, yáháñku,	to whom.
5. Ablative	ସାହାଠାରୁ, ସାହାଙ୍କଠାରୁ	yáhátháru, yáháñkatháru.	from whom.
6. Genitive	ସାହାର, ସାହାଙ୍କର	yáhára, yáhá-nkara.	of whom.
7. Locative	ସାହାଠାରେ, ସାହାଙ୍କଠାରେ	yáhátháre, yáháñkatháre.	in whom.

Plural.

1. Nominative	ସେଉଁମାନେ	yeuñmāne,	who.
2. Accusative	ସେଉଁମାନଙ୍କୁ	yeuñmānañku,	to whom.
3. Instrumental	ସେଉଁମାନଙ୍କଦ୍ୱାରା	yeuñmānañka- dwārá.	by whom.
4. Dative	ସେଉଁମାନଙ୍କୁ	yeuñmānañku,	to whom.
5. Ablative	ସେଉଁମାନଙ୍କଠାରୁ	yeuñmānañákā- thāru,	from whom.
6. Genitive	ସେଉଁମାନଙ୍କର	yeuñmānañkara,	of whom.
7. Locative	ସେଉଁମାନଙ୍କଠାରେ	yeuñmānañka- thare.	in whom.

The interrogative pronouns are କି ki, କିଏ kisa, କଣ kana, what ? for things, and କିଏସେ kiese, କିଏ kie and କେ ke, who ? for persons, କିଏ kie, who ? is declined below :—

Singular.

1. Nominative	କିଏ	kie,	who.
2. Accusative	କାହାକୁ	kāhāku,	to whom or whom.
3. Instrumental	କାହାଦ୍ୱାରା	kāhādwārá,	by whom.
4. Dative	କାହାକୁ	kāhāku,	to whom or whom.
5. Ablative	କାହାଠାରୁ	kāhāthāru,	from whom.
6. Genitive	କାହାର	kāhāra,	whose.
7. Locative	କାହାଠାରେ	kāhāthāre,	in whom.

Plural.

1. Nominative	କେଉଁମାନେ	keuñmāne,	who.
2. Accusative	କେଉଁମାନଙ୍କୁ	keuñmānañku,	to whom.
3. Instrumental	କେଉଁମାନଙ୍କଦ୍ୱାରା	keuñmānañka- dwārá.	by whom.
4. Dative	କେଉଁମାନଙ୍କୁ	keuñmānañku,	to whom.
5. Ablative	କେଉଁମାନଙ୍କଠାରୁ	keuñmānañka- thāru.	from whom.
6. Genitive	କେଉଁମାନଙ୍କର	keumānañkara,	whose.
7. Locative	କେଉଁମାନଙ୍କଠାରେ	keuñmānañka- thare.	in whom.

ADJECTIVES.

Oriyá adjectives remain, as a rule, unaffected by either gender, number, or case; as ଭଲ ମନୁଷ୍ୟ *bhala manushya*, a good man, ଭଲ ମାଲିକିନୀ *bhala máikiniá*, a good woman, ଭଲ ଗଛମାନ *bhala gachhamàna*, good trees.

The affixes of Oriyá adjectives or most of them are derived from the Sanskrit, and in a few instances it is the custom to retain their distinctive form in the feminine gender, as ସେ ଏକ ବୁଢ଼ୀ ମଲିକିନୀ *se eka burhí máikiniá*, she is an old woman, ସେ ବାଳିକା ସୁନ୍ଦରୀ *se bálíká sundarí*, that girl is pretty.

Comparison is expressed either by means of the ablative case, or by means of the words ଠାରୁ *prati* or ଅପେକ୍ଷା, the second object compared being placed first in the sentence; as ହେଳ ଠାରୁ ଗାଈ ଭଲ *chhelitháru gá'i bhala*, a cow is better than a goat, or ହେଳ ଅପେକ୍ଷା ଗାଈ ଭଲ *chheli apekshá gá'i bhala*.

The superlative is usually expressed with the assistance of the word ସବୁ *sabu*, all, or ସମସ୍ତ *samasta*, all, joined to the object compared; as,

ସବୁ ମନୁଷ୍ୟ ଠାରୁ ସେ ଭଲ *sabu manushyatháru se bhala*, he is the best of men.

The word ମଧ୍ୟରେ *madhyare*, in the midst of, is also employed to express the superlative; as,

ସବୁ ମନୁଷ୍ୟ ମଧ୍ୟରେ ସେ ଭଲ *sabu manushya madhyare se bhala*, he is the best of men.

VERBS.

The principal auxiliary verbs are ଥିବା *thibá*, to be or to remain. And ହୋଇବା *hoibá*, or ହେବା *hebá*, to be or to become. ଥିବା *thibá*, to be, is thus conjugated:—

(ବର୍ତ୍ତମାନ କାଳ *bartamàn kàla*) Present tense.

Person (ପୁରୁଷ *purusha*).

Singular (ଏକବଚନ *ekabachana*).

1st	ମୁଁ ଅଛି	<i>muñ achhi,</i>	I am.
2nd	ତୁ ଅଛି	<i>tu achhu,</i>	thou art.
3rd	ସେ ଅଛି	<i>se acchi,</i>	he is.

Plural (ବହୁବଚନ bahubachana).

1st	ଆମ୍ଭେମାନେ ଅଛୁ	ám̐bhemá̐ne acchnuñ,	we are.
2nd	ତୁମ୍ଭେମାନେ ଅଛ	tumbhemà̐ne achha,	you are.
3rd	ସେମାନେ ଅଛନ୍ତି	semá̐ne acchanti,	they are.

(ଅତିତ କାଳ atita kála) Past tense.

I was.

Person.

Singular.

1st	ମୁଁ ଥିଲି	muñ thili,	I was.
2nd	ତୁ ଥିଲୁ	tu thilu,	thou wert.
3rd	ସେ ଥିଲା	se thilá,	he was.

Plural.

1st	ଆମ୍ଭେମାନେ ଥିଲୁ	ám̐bhemá̐ne thiluñ,	we were.
2nd	ତୁମ୍ଭେମାନେ ଥିଲ	tumbhemà̐ne thila,	you were.
3rd	ସେମାନେ ଥିଲେ	semá̐ne thile,	they were.

(ଭବିଷ୍ୟତ କାଳ bhabishyat kēla) Future tense.

I will be.

Singular.

1st	ମୁଁ ଥିବି	muñ thibi,	I will be.
2nd	ତୁମ୍ଭେ ଥିବ or ତୁ ଥିବୁ	tumbhe thiba, tu thibu,	thou wilt be.
3rd	ସେ ଥିବ	se thiba,	he will be.

Plural.

1st	ଆମ୍ଭେମାନେ ଥିବୁ	ám̐bhemá̐ne thibuñ,	we will be.
2nd	ତୁମ୍ଭେମାନେ ଥିବ	tumbhemá̐ne thiba,	you will be.
3rd	ସେମାନେ ଥିବେ	semá̐ne thibe,	they will be.

Imperative mood.

Be.

Singular.

1st	ମୁଁ ଥାଏ	muñ thá̐cñ	let me be.
2nd	ତୁମ୍ଭେ ଥାଅ, ତୁ ଥା	tumbhe thá̐a, tu thá,	be.
3rd	ସେ ଥାଉ	se tháu,	let him be.

Plural.

1st	ଆମେମାନେ ଥାଉଁ	ám̐bhemáne tháuñ,	let us be.
2nd	ତୁମ୍ଭେମାନେ ଥାଅ,	tumbhemáne tháa,	be ye.
3rd	ସେମାନେ ଥାନ୍ତୁ,	semáne thàñtu,	let them be.

Indefinite tense.

Singular.

1st	ମୁଁ ଥାଆନ୍ତି	muñ tháánti,	I could be.
2nd	ତୁମ୍ଭେ ଥାଆନ୍ତୁ, ତୁ ଥାଆନ୍ତୁ	tumbhe tháánta, tu tháántu,	thou wouldst be.
3rd	ସେ ଥାଆନ୍ତୁ	se tháántá,	he would be.

Plural.

1st	ଆମେମାନେ ଥାଆନ୍ତୁ	ám̐bhemáne tháántu,	we would be.
2nd	ତୁମ୍ଭେମାନେ ଥାଆନ୍ତୁ	tumbhemáne tháánta,	ye would be.
3rd	ସେମାନେ ଥାଆନ୍ତୁ	semáne tháánte,	they would be.

Present verbal participle	ଥାଉ	tháu,	being.
Past verbal participle	ଥାଆ	thái,	having been.
Present relative participle	ଥିବା	thibá,	which is or will be.
Past relative participle	ଥିଲା	thilá,	which was.

The auxiliary verb ହୋଇବା hoibá or ହେବା hebá, to be or to become, is thus conjugated :—

Present tense.

Person.

Singular.

1st	ମୁଁ ହେଉଛି	muñ heuchhi,	I become.
2nd	ତୁମ୍ଭେ ହେଉଛ or ତୁ ହେଉଛୁ	tumbhe heuchha or tu heuchhu,	thou becomest.
3rd	ସେ ହେଉଛି	se heuchhi,	he becomes.

Plural.

1st	ଆମେମାନେ ହେଉଛୁ	ám̐bhemáne heuchhuñ,	we become.
2nd	ତୁମ୍ଭେମାନେ ହେଉଛ	tumbhemáne heuchha,	ye become.
3rd	ସେମାନେ ହେଉଛନ୍ତି	semáne heuchhanti,	they become.

Past tense.

Person.

Singular.

1st	ମୁଁ ହୋଇଲି or ହେଲି	muñ heli,	I became.
2nd	ତୁମ୍ଭେ ହୋଇ or ତୁ ହେଲୁ	tumbhe hela or helu,	tu thou becamest,
3rd	ସେ ହୋଇ	se helá,	he became.

Plural.

1st	ଅମ୍ଭେମାନେ ହେଲୁଁ	ám̃bhēmáne heluñ,	we became.
2nd	ତୁମ୍ଭେମାନେ ହେଲୁ	tumbhemáne hela,	ye became.
3rd	ସେମାନେ ହେଲେ	semáne hele,	they became.

Future tense.

Singular.

1st	ମୁଁ ହେବି	muñ hebi,	I shall become.
2nd	ତୁ ହେବୁ, ତୁମ୍ଭେ ହେବ	tu hebu, tumbhe heba,	thou shall become.
3rd	ସେ ହେବ	se heba,	he will become.

Plural.

1st	ଅମ୍ଭେମାନେ ହେବୁଁ	ám̃bhēmáne hebuñ,	we will become.
2nd	ତୁମ୍ଭେମାନେ ହେବ	tumbhemáne heba,	ye will become.
3rd	ସେମାନେ ହେବେ	semáne hebe,	they will become.

Imperative.

Become.

Person.

Singular.

1st	ମୁଁ ହୁଏଁ	muñ hueñ,	let me become.
2nd	ତୁମ୍ଭେ ହୁଅ, ତୁ ହୋ	tumbhe hua, tu ho,	become.
3rd	ସେ ହେଉ	se heu,	let him become.

Plural.

1st	ଅମ୍ଭେମାନେ ହେଉଁ	ám̃bhēmáne heuñ	let us become.
3nd	ତୁମ୍ଭେମାନେ ହୁଅ	tumbhemáne hua,	become.
3rd	ସେମାନେ ହୁଅନ୍ତୁ	semáne huantu,	let them become.

Indefinite tense.

Person.

Singular.

1st	ମୁଁ ହୁଅନ୍ତି	muñ huantí,	I would become.
2nd	ତୁମ୍ଭେ ହୁଅନ୍ତି,	tumbhe huanta, tu	thou wouldst
	ହୁଅନ୍ତି	huantu,	become.
3rd	ସେ ହୁଅନ୍ତି	se huantà,	he would become.

Plural.

1st	ଆମ୍ଭେମାନେ ହୁଅନ୍ତି	ámblemáne huantu,	we would become.
2nd	ତୁମ୍ଭେମାନେ ହୁଅନ୍ତି	tumbhemáne huanta,	ye would become.
3rd	ସେମାନେ ହୁଅନ୍ତି	semáne huante,	they would become.

Present verbal participle	ହେଉ	heu,	becoming.
Past verbal participle	ହୋଇ	hoi,	having become.
Future relative participle	ହେବା	heba,	which becomes.
Past relative participle	ହୋଇ	hehà,	which became.

The active verb କରବା karibà, to do or make, is conjugated as follows :—

Present tense.

I do.

Person.

Singular.

1st	ମୁଁ କରୁଅଛି	muñ karuachhi,	I am doing or I make.
2nd	ତୁମ୍ଭେ କରୁଅଛ,	tumbhe karuachha,	thou art doing.
	ତୁ କରୁଅଛୁ	tu karuachhu,	
3rd	ସେ କରୁଅଛି	se karuachhi,	he is doing.

Plural.

1st	ଆମ୍ଭେମାନେ କରୁଅଛୁ	ámblemáne karu- achhuñ,	we are doing.
2nd	ତୁମ୍ଭେମାନେ କରୁଅଛ	tumbhemáne karu- achha,	ye are doing.
3rd	ସେମାନେ କରୁଅଛନ୍ତି	semáne karu- achhanti,	they are doing.

The present tense is usually contracted into ମୁଁ କରୁଛି muñ karuchhi, ତୁମ୍ଭେ କରୁଛ, ତୁ କରୁଛୁ tumbhe karuchha, tu karuchhu, ସେ କରୁଛି se karuchhi, etc., I do, thou doest, he does, etc.

Past tense.

Person.

Singular.

1st	ମୁଁ କଲି	muñ kali,	I did or made.
2nd	ତୁମ୍ଭେ କଲ, ତୁ କଲୁ	tumbhe kala, tu kalu,	thou didst.
3rd	ସେ କଲ	se kala,	he did.

Plural.

1st	ଆମ୍ଭେମାନେ କଲୁ	ámblemáne kaluñ,	we did.
2nd	ତୁମ୍ଭେମାନେ କଲ	tumbhemàne kala,	ye did.
3rd	ସେମାନେ କଲେ	seniáne kale,	they did.

Future tense.

Person.

Singular.

1st	ମୁଁ କରିବ	muñ karibi,	I will do.
2nd	ତୁମ୍ଭେ କରିବ or ତୁ କରିବୁ	tumbhe kariba, tu karibu,	thou wilt do.
3rd	ସେ କରିବ	se kariba,	he will do.

Plural.

1st	ଆମ୍ଭେମାନେ କରିବୁ	ámblemáne karibuñ,	we will do.
2nd	ତୁମ୍ଭେମାନେ କରିବ	tumbhemáne kariba,	ye will do.
3rd	ସେମାନେ କରିବେ	semáne karibe,	they will do.

Imperative.

Person.

Singular.

1st	ମୁଁ କରେ	muñ kareñ,	let me do.
2nd	ତୁମ୍ଭେ କର, ତୁ କର	tumbhe kara, tu kara,	do thou.
3rd	ସେ କରୁ	se karu,	let him do.

Plural.

1st	ଆମ୍ଭେମାନେ କରୁ	ámblemáne karuñ	let us do.
2nd	ତୁମ୍ଭେମାନେ କର	tumbhemáne kara,	do ye.
3rd	ସେମାନେ କରନ୍ତୁ	semáne karantu,	let them do.

The use of the relative participle in Oriya is peculiar. It is formed by adding to the past verbal participle of the verb the termination ବା bá for the present tense, and ଲା lá, for the past. Examples :—

Present.

ମୋର ଦେବା ଧାନ mora debá dhána, the corn which I
give.

Past.

ମୋର ଦେଲା ଟଙ୍କା mora delá ṭāṅká, the rupee which I
gave.

Progressive Present.

ମୋର ଦେଉଥିବା ଟଙ୍କା mora deu-thibá ṭāṅká, the rupee which I
am giving.

Progressive Past.

ମୋର ଦେଇଥିବା ଟଙ୍କା mora dei-thibá ṭāṅká, the rupee which I
have given.

The passive voice in Oriya is formed by adding to the passive participle of the verb, either the auxiliary verb ହେବା hebà, to become, or the irregular verb ଯିବା yibà, to go.

The passive participle is formed by adding ଥା à to the root of the verb, as ଦେଖ dekha, see, becomes ଦେଖା dekhà, seen. Examples :—

ସେ ଦେଖା ଗଲା se dekhà galà, he was seen.

If, however, the root of the verb ends in ଏ e, this vowel must be changed into ଇ i before the passive affix ଥା à, as in ଦେ de, give, which becomes ଦିଆ dià, given.

In like manner when the root of the verb ends either in ଇ à, or in ଓ o, the passive participle is formed by changing these two vowels into ଊ u, before the passive affix ଥା à, thus ଖା, khà, eat, becomes ଖୁଆ, khuà, eaten, and ଘୋ, dho, wash, becomes ଘୁଆ, dhuà, washed. Whilst ମା, mra, beat, becomes ମରା, marà, beaten.

The verb ଯିବା, *yibà*, to go, is irregular and is declined as follows :—

Present tense.

Person.

Singular.

1st	ମୁଁ ଯାଉଛି	<i>muñ yàuchhi,</i>	I go.
2nd	ତୁମ୍ଭେ ଯାଉଛ, ତୁ ଯାଉଛୁ	<i>tumbhe yàuchha,</i> <i>tu yàuchhu,</i>	thou goest.
3rd	ସେ ଯାଉଛି	<i>se yàuchhi,</i>	he goes.

Plural.

1st	ଆମେମାନେ ଯାଉଛୁ	<i>àmbhemàne yàuchhuñ,</i>	we go.
2nd	ତୁମ୍ଭେମାନେ ଯାଉଛ	<i>tumbhemàne yàuchha,</i>	you go.
3rd	ସେମାନେ ଯାଉଛନ୍ତି	<i>semàne yàuchhanti,</i>	they go.

Past tense.

Person.

Singular.

1st	ମୁଁ ଗଲି	<i>muñ gali,</i>	I went.
2nd	ତୁମ୍ଭେ ଗଲ, ତୁ ଗଲୁ	<i>tumbhe gala, tu galu,</i>	thou wentest.
3rd	ସେ ଗଲା	<i>se galà,</i>	he went.

Plural.

1st	ଆମେମାନେ ଗଲୁ	<i>àmbhemàne galuñ,</i>	we went.
2nd	ତୁମ୍ଭେମାନେ ଗଲ	<i>tumbhemàne gala,</i>	you went.
3rd	ସେମାନେ ଗଲେ	<i>semàne gale,</i>	they went.

Future Tense.

ମୁଁ ଯିବି	<i>muñ yibi,</i>	I will go.
ଆମେମାନେ ଯିବୁ	<i>àmbhemàne yibuñ</i>	we will go.

Conditional.

ମୁଁ ଯାଆନ୍ତି	<i>muñ yàènti,</i>	I would go.
ଆମେମାନେ ଯାଆନ୍ତୁ	<i>àmbhemàne yàèntu,</i>	we would go,

Present	v.	part.	ଯାଉ <i>yàu,</i>	going.
Past	v.	part.	ଯାଇ <i>yài,</i>	having gone.
Present	rel.	part.	ଯିବା <i>yibà,</i>	who, or which goes.
Past	rel.	part.	ଗଲା <i>galà,</i>	who, or which went.

Lastly, casual verbs in Oriya are formed by adding ଅ, ଓ to the root of the verb, as in the passive voice and adding to the passive participle the termination ଇବା, ଇବେ.

Example.

ଦେଖିବା,	dekhibà to see, becomes	ଦେଖାଇବା, dekhàibá, to cause to see, i. e., to show.
ଦେବା,	debà, to give becomes	ଦିଆଇବା, diàibà, to cause to give.
ଖାଇବା,	khàibà, to eat, becomes	ଖୁଆଇବା, khuàibà, to cause to eat, i.e., to feed.
ଆଣିବା	anibà, to bring, becomes,	ଆଣାଇବା, anàibà, to cause to bring, i.e., to fetch.
ଡାକିବା,	dàkiba, to call, becomes	ଡାକାଇବା dākàibà, to cause to call, i.e., to summon.

Part II

Dialogues in English, Oriya and Roman character

PART II

DIALOGUES

Introductory English	କଥାବାର୍ତ୍ତା Oriya	Kathàbàrttà Roman
Who are you ?	ତୁ କିଏ ?	Tu kie ?
I am a cooly.	ମୁଁ ମୁଲିଆ	Muñ mūlià.
What do you want ?	ତୋର କଣ ଲୋଡ଼ା ?	Tora kàṇa loṛà ?
I want nothing.	ମୋର କିଛି ଲୋଡ଼ା ନାହିଁ	Mora kichhi loṛà nàhiñ.
Be silent.	ତୁନି ହୁଅ	Tuni hua.
Take care.	ହୁସିଆର ହୁଅ	Huṣiyàr hua.
Don't make noise.	ଗୋଳ କର ନାହିଁ	Goḷa kara nàhiñ.
Shut the door.	କବାଟେ ବନ୍ଦ	Kabāṭa dia.
Open the door.	କବାଟେ ଫିଟାଅ	Kabāṭa phiṭàa.
It is very late.	ବଡ଼ ଉତ୍ତର ହେଉଛି	Bara uchhura heu- chhi.
It is not yet nine o'clock.	ଏ ପାଢ଼େ ନ ଘଣ୍ଟା ହୋଇ ନାହିଁ	E yàke na ghaṇṭà hoi nàhiñ.
Tell the truth, don't tell lies.	ସତ କହ, ମିଛ କହ ନା	Sata kaha, michha kaha nà.
Where is my horse ?	ଆମର ଘୋଡ଼ା କେଉଁଠାରେ ?	Ámara ghorà keuñ ṭhàre ?
It is in the village.	ଏହା ଗାଁରେ ଅଛି	Ehà gàṇre achhi.
Who went to fetch my horse ?	ମୋର ଘୋଡ଼ା ଆଣିବାକୁ କିଏ ଗଲା ?	Mora ghorà àṇibàku kie galà ?
No one went.	କେହି ଗଲେ ନାହିଁ ?	Kehi gale nàhiñ.
Will you go ?	ତୁ ଯିବୁ କି ?	Tu yibu ki ?
I will go.	ମୁଁ ଯିବି	Muñ yibi.
Why did he go ?	ସେ କ'ଣକି ଗଲା ?	Se kàhiñki galà ?
I don't know.	ମୁଁ ଜାଣି ନାହିଁ	Muñ jàṇe nàhiñ.

Introductory English	ଓଡ଼ିଆ Oriya	Kathabartā Roman
Wood is light.	କଠ ହୁଏନା	Kāṭha hēlukā.
Cotton is lighter.	କପା ଚଠାକୁ ହୁଏନା	Kapā tā ṭhāru hēlukā.
A feather is lightest.	ପକ୍ଷି ସବୁଠାରୁ ହୁଏନା	Pakhi sabu ṭhāru hēlukā.
Bring the eggs which I bought to-day.	ମୁଁ ଫଳି ବେଣୁକା ଦେଇ ଫଳି .	Muñ āji kiṇithibā ḍimba āṇa.
The rice which you sell is not good.	କୋ ବେକା ସୁନ୍ଦର ଭଲ ହୁଏନା	To bikibā chāula bhala nuheñ.
The rice which he bought yesterday was good.	ସେ କାଲି ବେଣୁକା ସୁନ୍ଦର ଭଲ ଥିଲା	Se kālī kiṇithibā chāula bhala thilā.
Milk the cow.	ଗାଈ ଦୁହାଁ ।	Gāi duhañ.
Ghee is obtained by cooking butter.	ଲହୁଣିକା ଦେଇବା ଘିଅ କାନ୍ଦାବର ।	Lahuṇiki rāndhibe ghia bhāhare.
There is no cream in this milk, you have been mixing water in it.	ଏ ଦୁଧରେ କ୍ଷର ମାଛ ଦୁଗ୍ଧ ହେଉଛି ଘିଅ ମିଶାଇ ଦେଇଛ ।	E dudhare kara nāhiñ, tunc tahiñre paṇi miśai deichha.
Are there any letters for me ?	ମୋ ନାମରେ କେ କିଛିପତ୍ର ଅଛି ତ ?	Mo nāmāre kichhi chithi patra āi achhi ki ?
When does the post leave ?	ଡାକା କେତେବେଳେ ଯାଏ ?	Dāka ketebeḷe yāe ?
Go and enquire at what o' clock the post leaves.	ଡାକା କେତେବେଳେ ଯାଏ ବୁଝିବ ।	Dāka keteḷe kete yiba buñhi āe.
Change this rupee and bring me a quarter of a rupee, four two anna pieces and the rest in copper.	ଏ ଟଙ୍କା ବଦଳାଇ ଦେଇ ହାଲୁ, ଦୁଇଟି ଟଙ୍କା ଚାରି ଟଙ୍କା ଦେଇ ଦୁଇଟି ଚାରି ଟଙ୍କା ।	E taṅkēyi bhaṇai pāṭhāṇki. chithi deañi, āu ṭhāi pāṭhā mōte ṭhāi dā.

On Cultivation	ଓଡ଼ିଆ ଭାଷାରେ	Châsa Karibâ Bihaya
English	Oriya	English
What is the name of your village ?	ଗୋରା ଗ୍ରାମ ନାମ କେ ?	Tora grâma nâma kapa ?
State why you have presented a petition.	ତୁ କାହିଁକି ଦରଖାସ୍ତ ଦେଇଅଛୁ ?	Tu kâhiñki dara-khâsta deiaichhu kaha.
There is no crop this year on my land.	ଏ ବର୍ଷ ମୋ ଜମିରେ କେ ଫସଲ ହେଉନାହିଁ ।	E barsha mo jamire kichhi phasala hoi nâhiñ.
Nevertheless I have paid half of my rent out of my household property and have only two pairs of bullocks left.	ତେପି ମୋ ଘର ସମ୍ପତ୍ତିରୁ ତମେ ଖଜାଣା ଦେଇଅଛୁ ତର ମୋର ଦୁଇହଳ ବଳଦ ମାତ୍ର ପଳେ ।	Tathâpi mo ghara sampattiru adhe khajañâ dei achhi. âu mora dui bala balada mâtira achhanti.
The Tahsildar and peon are demanding the rest of the rent.	ତହସିଲଦାର ଓ ପିଅନ ନାମ ଦେଇ ମାଗୁଅଛନ୍ତି ।	Tahasildâra o piانا b â k'î khajañâ mâguachhanti.
I have nothing left of my property.	ମୋର ଘର କିଛି ସମ୍ପତ୍ତି ନାହିଁ ।	Mora âu kichhi sampatti nâhiñ.
How am I to pay the rest of the money.	ବାକି ଟଙ୍କା କିପରି ଦେବି ?	Bâki tankâ kîpari debi ?
What crops have ripened this year on your land ?	ଏ ବର୍ଷ କେ ଫସଲ ଓ ଓ ଫସଲ ଫଳିଅଛି ?	E barsha to jamir-ki ki phasala pâchiachhi ?
In all I have harvested two bharans of paddy from my land.	ଏ ବର୍ଷ ମୁଁ ମୋ ଜମିରୁ ଦୁଇ ବହରା ଫସଲ ଫଳିଅଛି ।	E barsha muñ mojara dui bharana dhâna amala kâtiachhi.
I have got Rabi and other grains to the amount of twenty-two rupees.	ମୁଁ ଋଷ ଓ ଅନ୍ୟାନ୍ୟ ଖାଦ୍ୟ ଟଙ୍କା ପାଞ୍ଚଶହ ।	Muñ rabi o anyânya âsyaru b â i â i tankâ pânchhi.
What is the amount of your rent ?	ଗୋରା ଫସଲ ତୁ କେତେ ?	Tora khajañâ kete ?

On Cultivation	ଓରିଆ କେଶା କେଶା	Chêsa Karibà Bishaya
English	Oriya	Bishaya
Have you any goats for sale ?	ତୋର କେଶାକୁ କେତେ ପଡ଼ି ?	Tora bikibâku chheli aehhiki ?
No, they all died last year owing to continuous rain.	ନାହିଁ, ଲେକଣ ଶେଷ ହେବାକୁ ଯିବୁ ମରୁଗଲେ ।	Nâhiin. galà baraha jhârî hebâru sabu marigale.
A flood came down the river and did much damage.	ନାମ୍ବେର କଣ୍ଠି ଥପି କହୁଅ ଶେଷ କଲା ।	Nâre bârhi â-i bahuta kshati kalâ.
Our fields are all swamped.	ଆମର କେମାନଙ୍କରେ ପଣି ଭରଣ ହୋଇଅଛି ।	Amara bilamanan-kare pâni bharati hoiachhi.
The crops are all burnt up.	ଖଣ୍ଡା ସେ ଶେଷ ହେଲା ।	Khanda sabu porî-galâ.
How is cotton looking ?	କପା କେଉଁ ଲେଉଟ ?	Kapâ kipari diâ-uchhi ?
Has the raggy not yet been cut ?	ମାଣ୍ଡିଆ ଏଯାବତ୍ କଟା ହେଲା ନାହିଁ ?	Mândia e yâke kaṭâ helâ ki nâhiin ?
When will you cultivate your fields ?	କେତେବେଳେ ଖେତ କରବ ?	Bila kebe châsha kariba ?
We shall cultivate it in another two months, if it rains.	ପଣି କଣ୍ଠିର ଦୁଇମାସ ମଧ୍ୟରେ ଖେତ କରବୁ ।	Pâni barshile dui mâsa madhyare châsha koribuin.
The ground is not yet soft enough for the plough.	ହଳ କରବା ପାଇଁ ଭୂମି ଏଯାବତ୍ କଠିନ ହୋଇ ନାହିଁ ।	Hala karibâ pâin bhuiin e yâke batara hoi nâhiin.
Why have you not cultivated this waste land ?	ଏ ଶେଷ କଟା ଥିବା ଜମି କେଉଁ ଲେଉଟ କର ନାହିଁ ?	E pariâ jami tunae kâhinki uṭhiâ kala nâhiin ?
We have not cultivated it as the soil is not good.	ମାଟି ଭଲ ନ ଥିବାରୁ ଖେତ କରୁନାହିଁ ।	Mâti bhala na thi-bâru âme châku uṭhiâ kalu nâhiin.
When will the paddy be ripe ?	ଧାନ କେତେବେଳେ ଯିବ ?	Dhâna kebe pâchiba ?
If the weather remains fine it will be cut in another seven days.	ଯଦି ଭଲ ଥିବେ ତେବେ ସପ୍ତ ଦିନରେ କଟା ହେବ ।	Pâga bhala kebe in sâta dinare châ kaṭâ heba.

On Cultivation	ଝଷ କରକା ବସୟା	Chàsa Karibà Bishaya
English	Oriya	Roman
If it does not rain, there will be a famine.	କର୍ଷା ନ ହେଲେ ମହରଗହେବ ।	Barshà na hele maharaga heba.
As there has been no rain, the tank has dried up.	କର୍ଷା ନ ହେବାରୁ ପୋଖରୀ ଶୁଖି ଯାଇଅଛି ।	Barshà na hebàru pokharì ùukhi yàichhi.
As there has been no rain in the village, the crops have all been burnt up.	ଗାଁରେ ପାଣି ନ କର୍ଷିବାରୁ ଫସଲ ସବୁ ପୋଡ଼ି ଯାଇଅଛି ।	Gàñire pàni na barshi-bàru phasala sabu porì yàichhi.
If the raiyats want water, they must dig wells.	ରୟତମାନଙ୍କର ପାଣି ଲେଡ଼ା ହେଲେ ସେମାନଙ୍କୁ କୂଅ ଖୋଳିବାକୁ ହେବ ।	Bayatamànañ kara pàni lorà hele semànañku kùa kholibàku heba.
Last year crops were all washed away by heavy flood; this year by drought.	ଗଲା କର୍ଷ ବଡ଼ ବର୍ଷରେ ସବୁ ଫସଲ ଧୋଇ ଗଲା; ଏ ବର୍ଷ ମରୁଡ଼ିରେ ମଲା ।	Galà barshà bara barhire s a b u phasala dhoi galà; e barsha marurir malà.
If they had dug wells, the crops would have been saved.	ସେମାନେ କୂଅ ଖୋଳିଥିଲେ ଫସଲ ମରୁ ନହୁ ଯାଇଥାନ୍ତା ।	Semàne kùa kholi-thile phasala sabu rahi yàithàntà.
Last year Government advanced loans to cultivators in flood-affected parts for purchase of seeds.	ପେଇଆ ଅଞ୍ଚଳରେ ବୃତ୍ତିମାନଙ୍କୁ ଗଲା କର୍ଷ ମରକାର ବହନ କରିବା ପାଇଁ ଉଣ ଦେଇଥିଲେ	Dhoià ancharare chàshimàna a ñ k u galà b a r s h a sarakàra bihana kinibà pàiñ rina deithile.
Is there any cattle disease in your village ?	ତୁମ ଗାଁରେ ଫସ୍ତ ରୋଗ ହୋଇ ଅଛି କି ?	Tuma gàñire pasu roga hoi achhi ki ?
The jute which the raiyats have sown looks well.	ବୃତ୍ତିମାନେ ବୁଣିଥିବା ଲୁଗା ନିଜର ଭଲ ଦେଖାଉଛି ।	Chàshimàne buni-thibà nañitè bhala disuchhi.

English	Oriya	Roman
They made a hole in the mud wall and carried off all his things.	ସେମାନେ ମାଟି କାନ୍ଥରେ ଫିନ୍ଦି କରି ତାର ସବୁ ଜିନିଷ ନେଇଗଲେ	Semàne m à t i kànthare sindhi kari tàra sabu jinisha nei gale.
Swear in the witness	ସାକ୍ଷୀକୁ ନିୟମ କରଅ	Sàkshìku niyama karàa.
He took a stick and beat him on the head with it.	ସେ ଖଣ୍ଡେ କାଢ଼ି ଧରି ତାର ମୁଣ୍ଡରେ ଯିଟି ଦେଲା	Sekhaṇḍe bàri dhari tàra muṇḍare piṭi delà.
From whom did you first of all obtain the land ?	ପ୍ରଥମେ ଏ ଜମି ତୁମେ କାହାଠାରୁ ପାଇଲ ?	Prathame e jami tume kàhàṭhàru pàila ?
I saw him running away but was unable to recognize him.	ସେ ପଳାଉଥିବାର ମୁଁ ଦେଖିଲି କିନ୍ତୁ ତାକୁ ଚିହ୍ନି ପାରିଲି ନାହିଁ	Se palàu thibàra mun dekhili kintu tàku chihni parili nàhiñ.
Who was there when you paid the money ?	ତୁମେ ଟଙ୍କା ଦେଲାବେଳେ କିଏସେ ଥିଲା ?	Tume ṭaṅkà delàbeḷe kiese thilà ?
If you cheat in this way you will be punished.	ଏପରି ଦଜା ଦେଲେ ତୁମେ ଦଣ୍ଡି ହେବ	Epari dagà dele tume dandita heba.
Was the chain on the door or was it broken ?	କବାଟରେ ଶିରୁଳିଥିଲା କି ଭାଙ୍ଗି ଯାଇଥିଲା ?	Kabàṭare śikuḷi thilà ki bhàṅgi yai- thilà ?
He locked the door and brought me the key.	ସେ କବାଟରେ ତାଲା ପକାଇ ଦେଇ କୁନ୍ଧିକାଠି ମୋତେ ଆଣ୍ଟିଦେଲା	Se kabàtare tálá pakāi dei kunchi káthi mote àni delà.
This case will take two or three days to finish.	ଏ ମକଦ୍ଦମା ପାଞ୍ଚସix ଦିନକାକୁ ନଇ ଜିତିବନ ଲାଗିବ	È makadamà phae- sala karibàku dui tini dina làgiba.

English

କଚେରି ବିଷୟ

Oriya

Kacheri bisaya

Roman

If he had offered it
for a less sum,
my suspicions
would have been
raised; but what
he asks appears
to be its value.

ଯଦି ସେ ଏ ଘଣ୍ଟାକୁ ଉଣା
ଟଙ୍କାରେ ଯାଗିଥାଆନ୍ତୁ,
ତେବେ ମୋର ସନ୍ଦେହ ହୋଇ
ଥାଆନ୍ତା ମାତ୍ର ସେ ଯେଉଁ
ଟଙ୍କାରେ ସେ ଚାହୁଁ ଏହାର
ମୂଲ୍ୟ ମୁଲ୍ୟ ପରି କୋଥ
ହେଉଅଛି ।

Yadi se e ghaṇṭàku
ù ṇ à ṭ a ṇ k à r e
yàchithààntà, tebe
mora sandeha hoi
thààntà; màtra se
yeuñ ṭaṇ k à r e
yàchuchhi tàhà
ehàra pùrà mùlya
pari b o d h a
heuchhi.

ON READING AND WRITING

English

ଲେଖା ପଢ଼ା ବିଷୟ

Oriya

Lekhà paṛhà bishaya

Roman

Can you read ?

ତୁମେ ପଢ଼ିପାର କି ?

Tume paṛhi pára ki ?

I can read.

ମୁଁ ପଢ଼ିପାରେ ।

Muñ paṛhi páre.

Can you write ?

ତୁମେ ଲେଖିପାର କି ?

Tume lekhi pára ki ?

I cannot write.

ମୁଁ ଲେଖିପାରେ ନାହିଁ ।

Muñ lekhi páre
nàhiñ.

How long will it take
to learn Oriya ?

ଓଡ଼ିଆ ଶିଖିବାକୁ କେତେ ସମୟ
ଲାଗେ ?

Oṛiyá śikhibàku kete
samaya làgiba ?

He knows Oriya
well.

ସେ ଓଡ଼ିଆ ଭଲ ଜାଣେ ।

Se oṛiyá bhala jàne.

If you speak Oriya
thus, everybody
will understand
you.

ତୁମେ ଏପରି ଓଡ଼ିଆ କଥା କହିଲେ
ସମସ୍ତେ ବୁଝି ପାରିବେ ।

Tume epari oṛiyá
kathà kahile,
samaste bujhi
pàribe.

What do they call
this in Oriya ?

ସେମାନେ ଓଡ଼ିଆରେ ଏହାକୁ କଣ
କହନ୍ତି ?

Semàne oṛiyàre
ehàku k a ṇ a
kahanti ?

If I make any mis-
takes in speaking,
correct me.

ମୁଁ କଥା କହିବାରେ ଭୁଲିଲେ
ତୁମେ ଶୁଦ୍ଧ କରିଦେବ ।

Muñ kathà kahibàre
huṛile t u m e
śuddha kari deba.

English	Oriya	Roman
You must read what you read last night over again.	ଜଣା ରାତିରେ ତୁମେ ପଢ଼ା ପଢ଼ି- ଥିଲ ତୁମେ ତାହା ଅବସ୍ୟ ସ୍ମୃତି ପରେ ପଢ଼ିବ ।	Lekhà parhà bishaya Galà ràtire tume yèhà parhi thila tume tàhà abas̄ya pun̄i thare parhi- ba.
That word is not used here.	ଓ କଥା ଏ ଦେଶରେ ଚଳେ ନାହିଁ ।	Se kathà e des̄are - chale nàhiñ.
The children read well but their writing is not particularly good.	ପିଲାମାନେ ଭଲରୂପେ ପଢ଼ୁଛନ୍ତି, ମାତ୍ର ସେମାନଙ୍କର ଲେଖା ବେଶେଷତଃ ଭଲ ନୁହେଁ ।	Pilàmàne bhalarūpe parhuch h a n t i, màtra semànan- kara lekhà bis̄he- shatah b h a l a nuheñ.
You have made a great many mistakes in spelling.	ତୁମେ ବନାନ କରିବାରେ ବହୁତ ଭୁଲ କରିଅଛ ।	Tume banàna kari- bàre bahuta bhula kari achha.
Having never learnt anything he is an utter fool.	ସେ କିଛି ପାଠ ନ ଶିଖିବା ହେତୁ ନିପଟ ମୂର୍ଖ ହୋଇଅଛ ।	Se kichhi pàṭha na śikhibà heturu nipata mūr̄kha hoiachhi.
Why was the boy punished ?	ପିଲାଟିକୁ କ'ଣ ଦଣ୍ଡ ଦିଆଇଲା ?	Pilāṭiku kàhiñki daṇḍa diàgalà ?
He was punished for being idle.	ସେ ଅଳସୁଆ ହେବାକୁ ବଣ୍ଟ ପାଇଲା ।	Se aḷasuà hebàru daṇḍa pàilà.
This book is torn ; if you give it to the tailor, he will stitch it for you.	ଏ ବହି ଭାଙ୍ଗି ପାରିଅଛି ; ଦରଜୀକୁ ଦେଲେ ସିଲାଇ ଦିଅନ୍ତେ ।	E bahi chiri yàia- chhi ; darajiku dele silài kari deba.
When I counted, there were thirty sheep.	ମୁଁ ଗଣିବା ବେଳେ ତିରିଶଟି ମେଣ୍ଟ ଥିଲେ ।	Muñ ganibà beḷe tirisat̄hà menḍhà thile.

ଲେଖା ପଢ଼ା ବସୟା ।

Lekhà parhà bishaya

English

Oriya

Roman

In writing your accounts do not use Oriya figures.

ତୁମର ହସାବ ଲେଖିବାବେଳେ
ଓଡ଼ିଆ ଅଙ୍କ ଲେଖ ନାହିଁ ।

Tumara hisàbà
lekhibàbeḷe oriya
aṅka lekha nàhiñ.

If eight Gaunis of paddy sell for a rupee, how many Gaunis will you get for fifty rupees and twelve annas ; work that out and tell me.

ଟଙ୍କାକୁ ଅଠଗୌଣୀ ଧାନ ହେଲେ
ପଦ୍ମଶଟଙ୍କା ବାରଅଣାରୁ
କେତେ ଗୌଣୀ ଧାନ ହେବ,
ତାହା ହସାବ କରି କେତେ
କହି ।

Taṅkàku àṭha gaunì
dhàna h e l e
pachàśa taṅkà
bàra aṇàku kete
gaunì dhàna heba,
tāhà hisàba kari
bege kaha.

RIDING

ଘେଡ଼ା ଚଢ଼ି ବୁଲିବା ବସୟା (Ghorā charhi bulibā bishaya)

English

Oriya

Roman

Riding is a good exercise.

ଘେଡ଼ା ଚଢ଼ି ଏକ ଭଲ
ବ୍ୟାୟାମ ।

Ghorā charhà eka
bhala byāyāma.

He rides every day.

ସେ ନିତି ଘୋଡ଼ା ଚଢ଼େ ।

Se niti ghorā charhe.

The stirrup-leather broke and he fell from his horse.

ରେକାବା ଚମରା ଛିରି ଯିବାରୁ
ସେ ତାହା ଘୋଡ଼ାରୁ ପଡ଼ଗଲା ।

Rekàba chamarà
chhiri yibàru se
tāhā ghoràru paṛi-
galà.

Has the horse-keeper not yet boiled the horse's gram ?

ସାଇସ ଏତେବେଳେ ସ ଏ
ଘୋଡ଼ାର ଦାନା ସିଝାଇ
ନାହିଁ କି ?

Saisa etebeḷa yàeñ
ghoràra dānà
sijhàì nàhiñ ki ?

No, he has neither wood nor pot for boiling it in.

ନା, ଏହା ସିଝାଇବା ପାଇଁ
ତାହାର କାଠ ନାହିଁ କି
ହାଣ୍ଡି ନାହିଁ ।

Nà, ehà sijhàibà
pàifñ tāhàra kàṭha
nàhiñ ki hāṇḍi
nàhiñ.

Gram is very cheap now, how many seers do you get for a rupee ?

ଗଣା ଏବେ ବଡ଼ ସସ୍ତା ; ଟଙ୍କାକୁ
କେତେ ସେର ରୂପେ ପାଇ-
ଅଛି ?

Chṇà ebe barā-śastà;
taṅkàku kete sera
tume pāuachha ?

Bring 3 bundles of straw for my horse.

ମୋ ଘୋଡ଼ା ପାଇଁ ତିନି ବଣ
ଅଣା ଆଣ ।

Mo ghorā pàifñ tini
birà chhaṇā àṇa.

ଘୋଡ଼ା ଚଢ଼ି ବୁଲିବା ବେଳ (Ghorà charhi bulibà bishaya)

English

Oriya

Roman

The horse was very dirty when I saw it this morning.

ଅଜି ସକାଳେ ଘୋଡ଼ାକୁ ଦେଖିଲା
ଦେଲୁ ସେ ବଡ଼ ମଇଳା
ହୋଇଥିଲା ।

Áji sakàlè ghoràku
dekhilà belaku se
bara mailà hoi-
thilà.

That horse's tail wants cutting.

ସେ ଘୋଡ଼ାର ଲଞ୍ଜା କଟା ହେବା
ଆବଶ୍ୟକ ।

Se ghoràra lāñja
kaṭāhebhà āba-
śyaka.

Clean the horse first, and give him his corn afterwards.

ଘୋଡ଼ାକୁ ଆଗେ ସଫା କର,
ତା ପରେ ଦାନା ଦିଅ ।

Ghoràku āge saphā
kara, tāpare dānā
dia.

The horse appears to me to be lame.

ସେ ଘୋଡ଼ା ଶ୍ଵେତା ପରି ମୋତେ
କହିଛି ।

Se ghorà chhotā
pari mote diśu-
chhi.

Tell the horse-keeper to saddle the horse and bring him round.

ଘୋଡ଼ାକୁ ଜିନ ବାନ୍ଧି କର ଆସି-
ବାକୁ ସରସରୁ କହ ।

Ghoràku jina bān-
dhikari ānibāku
saisaku kaha.

Bring the horse's bridle.

ଏ ଘୋଡ଼ାର ଲଞ୍ଜାମ ଆଣ ।

E ghoràra lagāma
āna.

Take the horse to the stable.

ଘୋଡ଼ାକୁ ଶାଳକୁ ନିଅ ।

Ghoràku śālaku nia.

Can my horse swim this river ?

ମୋ ଘୋଡ଼ା ଏ ନଦୀ ପହଞ୍ଚିବ
ପାରେ କି ?

Mo ghorà e nadi
pahaniri pāre ki ?

Take care that he does not get drowned.

ସାବଧାନ ହୁଅ, ସେପରି ସେ ବୁଡ଼ି
ନ ଯାଏ ।

Sābadhāna hua,
yepari se buṛi
nayāe.

Can grass for the horse be procured there ?

ଘୋଡ଼ା ପାଇଁ ସେଠାରେ ଘାସ
ମିଳିବ କି ?

Ghorà pāiñ sethāre
ghāsa miliba ki ?

Can a horse get to the top of that mountain ?

ସେ ପର୍ବତ ଉପରକୁ ଘୋଡ଼ା ଚଢ଼ି
ପାରେ କି ?

Se parbata uparaku
ghorà charhi pāre
ki ?

ଘୋଡ଼ା ଚଢ଼ି ବୁଲିବା ବେସୟ (Ghorà charhi bulibà bishaya)

English	Oriya	Roman
It costs twenty rupees a month to keep a horse.	ଘୋଡ଼ାଟିଏ ରଖିବା ପାଇଁ ମାସରେ କୋଡ଼ଏ ଟଙ୍କା ଲାଗିବ ।	Ghoràṭi'e rakhibà pàin̄ māsare kor̄ie ṭānkà làgiba.
This horse must be shod to-morrow morning early.	ଏ ଘୋଡ଼ାକୁ କାଲି ବଡ଼ସକାଳେ ନାଲ ବନ୍ଧାଇ କରାଯିବ ।	E ghoràku kàli barā sakàlē nàla bandhàì karàyiba.
That bundle of grass is not enough for one horse.	ସେ ଘାସ ବଡ଼ା ଘୋଟିଏ ଘୋଡ଼ାକୁ ଅଣ୍ଟିକ ନାହିଁ ।	Se ghàsa birà goṭi'e ghoràku aṇṭiba nàhiṇ̄.

ON SHOOTING

ଶିକାର ବେସୟ (Sikàra bishaya)

English	Oriya	Roman
I shall go out shooting early morning.	କାଲି ବଡ଼ ସକାଳେ ମୁଁ ଶିକାର କରିବାକୁ ଯିବି ।	Kàli barā sakàlē muṇ̄ sīkàra kari-bàku yibi.
Call me at cock-crow.	କୁକୁଡ଼ା ଡାକିବାବେଳେ ମୋତେ ଡାକିଦେବ ।	Kukurà dākibà beḷe mote dāki deba.
Awake me before it is light.	ପର୍ବ ନ ହେବା ପୂର୍ବରୁ ମୋତେ ଉଠାଅ ।	Pharchā na hebā pūrbaru mote uṭhāa.
What animals are there in this jungle ?	ଏ ବଣରେ କି କି ଜନ୍ତୁ ଅଛନ୍ତି ?	E banare ki ki jantu achhanti ?
There are sambar, spotted deer, wild boar and hares.	ସମ୍ବର, ଚିତ୍ରା ହରିଣ, ବାବୁ, ବଲୁ ଓ ଠେକୁଆ ଏ ସବୁ ଅଛନ୍ତି ।	Sambara, chitrā harina, bārā, bhàlu, o ṭhekuà e sabu achhanti.
There are also pea-fowl.	ମୟୂରମାନେ ମଧ୍ୟ ଅଛନ୍ତି ।	Mayūra màne madhya achhanti.
Have you got powder, shot and everything else ?	ତୁମଠାରେ ବାବୁ, ବଲି ଓ ଅନ୍ୟ ଅନ୍ୟ ଜିନିଷ ଅଛି କି ?	Tumathàre bàruda, guḷi o àu àu jinisa achhi ki ?

ଶିକାରୀ ଶିଖରୀ (Śikārā bishayā)

English	Oriya	Roman
A cheeta killed one of my lambs last night.	କାଲି ଗୁଳିରେ ଗୋଟିଏ ଚିତା କାଲି ମୋର ମେଘୁରୁକୁ ଗୋଟିଏ ମାରି ପକାଇଲା ।	Kālī guḷīre goṭāc chitā bāghā mora menghā chhuāru goṭic māri pakāilā.
If you shoot the cheeta I will make you a present of five rupees.	ତୁମେ ଯଦି କଲାରୀ କାଲି ଲଞ୍ଜି ଦେବ, ମୁଁ ତୁମକୁ ପାଞ୍ଚ ଟଙ୍କା ପୁରସ୍କାର ଦେବି ।	Tume yadi kalarā patriā bāghaku lāchhi deba, muñ tumaku pāñcha ṭaṅkā puraskāra debi.
Who fired ?	କିଏ ଗୁଳି ନଲା ?	Kie guḷi kalā ?
A paik fired but the bullet missed.	ଜଣେ ପାଞ୍ଚି ଲଞ୍ଜିଦେବ, ମାତ୍ର ଗୁଳିଟି ଖସିଗଲା ।	Jaṇe paikā lāchhi deṭā mātra guḷiṭi khasigalā.
Do you think that I hit it ?	ମୋ ଗୁଳି ତାହାରେ ବାଜିଲୁପରି ତୁମେ ଭାବୁଛ କି ?	Mo guḷi tāṭhāre bājilā pari tume bhābuchha ki ?
Yes, the animal is wounded.	ହଁ, ଜନ୍ତୁ ଘାରିଲା ହୋଇପଡ଼ି ।	Hañ, jantu ghāulā hoi achhi.
My gun missed fire.	ମୋ ନାଫି ପୁଟିଲା ନାହିଁ ।	Mo naṭi phuṭilā nāhiñ.
Are there any bears in that hill ?	ସେ ପାହାଡ଼ରେ ଭାଲୁ ଅଛନ୍ତି କି ?	Se pāhāṛare bhālu achhanti ki ?
There are, but nothing will break as the caves are large and numerous.	ଭାଲୁ ଅଛନ୍ତି, ମାତ୍ର ଯେତେବେଳେ କଡ଼ ଗୁହା ପ୍ରକାଶ ହେବ କାହାଦିବ ନାହିଁ ।	Bhālu achhanti, mātra aneka baṛa baṛa guhā thibāru kichhi bāhāriba nāhiñ.
I saw tracks of bear on the other side of the mountain.	ମୁଁ ପର୍ବତର ଅନ୍ୟପାର୍ଶ୍ୱରେ ଭାଲୁ ଖୋଜିବାକୁ ଦେଖିଲି ।	Muñ parbatara āra pākhare bhālu khojasabu dekhiñi.

ଶିକାର ବିଷୟ (Sikāra bishaya)

English	Oriya	Roman
If you had beaten properly, plenty of game would have broken.	ଯଦି ତୁମେ ଭଲଭଲ ଘଉଡ଼ାଇ ଥାନ୍ତି, ବହୁତ ଜନ୍ତୁ କାହାର- ଆନ୍ତେ ।	Yadi tume bhala- kari ghaurāi thānta, bahuta jantu bāhāri thānte.
The bears come to eat the sugarcane at night time.	ଭଲମାନେ ଆଖୁ ଖାଇବାକୁ ରାତିରେ ଆସନ୍ତି ।	Bhālumāne ākhu khāibāku rātire āsanti.
We must wait here	ଆମେମାନେ ଏଠାରେ ଅବଶ୍ୟ କରିବା ।	Āmemāne eṭhāro abaśya jagibā.
Look ! there is a jackal.	ହେଉଛି ! ଗୋଟିଏ ବଲୁଆ ।	Heiti ! gotie biluā.
Slip the dog	କୁକୁରକୁ ଛଡ଼ିବିଅ ।	Kukuraku chhāri dia.
That dog is not at all well, he has worms.	ସେ କୁକୁରର ଦେହ ଭଲ ନାହିଁ, ତାର ପେଟରେ ଅନେକ ପୋକ ଅଛନ୍ତି ।	Se kukurara deha bhala nāhiñ, tāra peṭare aneka poka achhanti.
Are there any ducks in that tank ?	ସେ ପୋଖରୀରେ ହାସସବୁ ଅଛନ୍ତି କି ?	Se pokharire hañsa- sabu achhanti ki ?
Have you seen any antelope ?	ତୁମେ ହରିଣ ଦେଖିଅଛ କି ?	Tume harina dekhi achha ki ?
There are not many bison or nilgai in this part of the country.	ଦେଶର ଏ ଭାଗରେ ବଣୁଆ ମହିଷ ବା ନିଲଗାଇ ବହୁତ ନାହାନ୍ତି ।	Deśara e bhāḡare bañuā mahisa bā ñiḡa gāi bahuta nāhānti.
What bird is that ?	ସେ କି ପକ୍ଷୀ ?	Se ki pakshī ?
It is a vulture	ଏ ଗୋଟିଏ ଶାଗୁଣୀ ପକ୍ଷୀ ।	E gotie śāgunā pakshi.
Its wing is broken, it cannot fly.	ତାର ଡେଣା ଭଙ୍ଗା ଯାଇ ଥିବାରୁ ସେ ଉଡ଼ିପାରୁ ନାହିଁ ।	Tāra deṇā bhāṅḡi yāithibāru se uri pāru nāhiñ.

ଶିଳାଣା ବିହାୟା (Silāṇa bi bhaya)

English

Oṛiya

H. Ind.

Melt this lead in the fire and cast some bullets. *ଶିଳାଣା ଗଳେଇ ଚାଲି ଦିଅନ୍ତୁ ତାରାଫା ବିହାୟା ପୁଲି ତିଆଁ କରା.*

ON TRAVELLING

ଭ୍ରାମ୍ୟା ବିହାୟା (bhramaya bi bhaya)

English

Oṛiya

H. Ind.

How much farther is it? *ଆଁ କେତେ ଦୂର ଅଛି ?*

How far is it from here to that village? *ଏହାଠାରୁ ସେହି ଗାଁ କେତେ ଦୂର ?*

It is about 2½ kos. *ପ୍ରାୟ ଦୁଇଅଢ଼ କୋସ ଦୂର ।* Prāya dui ko 'a tiniṭa kōsa.

I have nothing to eat. *ମୋର ଖାଦ୍ୟ ନାହିଁ ।* Mora khā 'i bā 'i u kichhi nāhiṇ.

I am hungry and thirsty. *ମୋର ଖାଦ୍ୟ ଓ ପାନୀୟ ଚାହୁଁଛି ।* Mote bhoka 'o 'i ha karuchhi.

Show me the road to the village. *ଗାଁକୁ ଯେମିତି ଯାଏଁ ସେମିତି ।* Gāṅku mote bāṇa dekhā.

I want three carts, go and fetch them at once. *ମୋର ତିନିଟି ସାଗରା ଲୋଡ଼ା ଚାହୁଁଛି, ଏବେଠି ଯାଇ ଫେରି ଆସ ।* Mora tiniṭa sagara loṭa 'a h h 'i, e h i kahāṇi yāi gheni āsa.

The wheel of the cart came off. *ସାଗରାର ଚକ ବାହାରି ପଡ଼ିଲା ।* Sagarara e h a k a bāhāri paṛilā.

The bullocks can walk no farther. *ବାଘାମାନେ ଯିବାକୁ ଯାଉନାହାନ୍ତି ।* Bāḍa d a m ā n e ā u e h ā l i pāru nāhānti.

Send that cart away. *ସେ ସାଗରାକୁ ପଥାଣି ଦିଅ ।* Se sagaraku paṭhāi dia.

Pay the cartman his hire and let him go. *ସାଗରୀଙ୍କୁ ତାହାର ଚାଲି ଯିବାକୁ କାହା ।* Sagarīaku bharā de dia o chāli yiba ku kaha.

ଭ୍ରମଣ ବିଷୟ (bhramana bishaya)

English

Oriya

Roman

Hullo ! you cart-man move your cart out of the way.	ଆରେ ଶଗଡ଼ିଆ ! ବାଟରୁ ଶଗଡ଼ି କାଢ଼ି ଦିଅ ।	Àre sagarià ! bàṭaru sagara kàrhi dia.
Can't you hear ?	ତୋତେ ଶୁଭୁ ନାହିଁକି ?	Tote súbhu nàhiàki ?
When I called you, why did you not move your cart out of the way ?	ଯେତେବେଳେ ମୁଁ ତୋତେ ଚାକିଲି, ତୁ ବାଟରୁ ଶଗଡ଼ି କାଢ଼ିକି କାଢ଼ିଲୁ ନାହିଁ ?	Yetebele muñ tote dàkili, tu bàṭaru sagara kàhi ñ k i kàrhilu nàhiñ ?
I want two coolies to carry my things.	ମୋର ଜିନିଷସବୁ ବୋହ ନେବାକୁ ଦୁଇଜଣ ମୁଲିଆ ଲୋଡ଼ା ।	Mora jinis a s a b u bohinebàku dui jana mūliá loṛà.
What are the coolies doing ?	ମୁଲିଆମାନେ କଣ କରୁଅଛନ୍ତି ?	Mūliàmàne kaṇa karuachhanti ?
They are cooking their rice.	ସେମାନେ ଭାତ ରନ୍ଧୁଅଛନ୍ତି ।	Semàne b h à t a ràndhuachhanti.
What ! have they not eaten yet ?	କଣ ! ସେମାନେ ଏତେବେଳେ ଯାଏ ଖାଇ ନାହାନ୍ତି କି ?	Kaṇa ! semàne ete- bela yàe khài nàhànti ki ?
How much is each cooly to get ?	ପ୍ରତି ମୁଲିଆକୁ କେତେ ଲେଖାଏଁ ଦେବାକୁ ହେବ ?	Prati muliàku kete lekhàeñ debàku heba ?
Give each man four annas.	ପ୍ରତି ଜଣକୁ ସୁଦ୍ଧାବୀସ ଲେଖାଏଁ ଦିଅ ।	Prati jaṇaku suukàe lekhàeñ dia.
I have lost my way, show me the road.	ମୁଁ ବାଟ ବଣା ହୋଇଛି, ମୋତେ ବାଟ ଦେଖାଅ ।	Muñ bàṭa baṇà hoichhi, m o t e bàṭa dekhàa.
Bring a lighted torch.	ଦୁହୁଡ଼ି ଲଗାଇ କର ଆଣ ।	Duhurì lagài kari àṇa.
Call the headman of the village.	ଗାଁର ପ୍ରଧାନକୁ ଡାକ ।	Gàñra pradhànak dàka.

ଭ୍ରମଣ ବେଶ (bhramanà bishaya)

English

Oriya

Roman

That rope is slack, pull it tight.	ସେ ଦୌଡ଼ି ହୁଗୁଳା ହୋଇଅଛି, ତାକୁ ଉଡ଼ି କଞ୍ଚ ।	Se dauri h u g u l à hoiachhi, t à k u bhiri dia.
Two of the tent ropes are missing and tent pegs have also all been lost.	ଦୁଇ ଦୌଡ଼ି ଦୁଇଟି ମିଡ଼ି ନାହିଁ, ମଧ୍ୟ ଦୁଇ କଳା ହଜି ଯାଇ ଅଛି ।	Tambu dauri duiti milu n à h i fi- madhya tambu, kila haji yàiachhi.
Strike the tent after I have left.	ମୁଁ ବାହାର ଯିବା ଉଦ୍ଦେଶ୍ୟ ଦେଖି ଉଠାଇ ଦିଅ ।	Muñ bàhàri yibà uttàru t a m b u uthàì dia.
Take my tent down to-night and take it on to Aska. I shall be there to-morrow morn- ing and shall stay there for three days.	ଆଜି ରାତିର ମୋର ଦୁଇ କାଢ଼ି କରି ଆସି ନିଅ । କାଲି ମଙ୍ଗଳେ ମୁଁ ସେଠାରେ ପହଞ୍ଚିବି ଓ ତିନି ଦିନ ରହିବି ।	Āji rátire mora tambu kàrhi kari Askà nia. kàli sakàle muñ sethàre pahanichibi o tini dina rahibi.
I want some cold water for bathing.	ଶାଫୋଇବା ପାଇଁ ମୋର କାଢ଼ର ପାଣି ଲୋଡ଼ା ।	Gádhoibá páñi mora kákara páni lorá.
Bring some hot water.	କିଛି ତରଳ ପାଣି ଆଣ ।	Kichhi tatalá páni ána.
How much water is there in the river ?	ନଦୀରେ କେତେ ପାଣି ଅଛି ?	Nad`ire kete páni achhi.
Is there big fish found in the river ?	ଏ ନଦୀରେ ବଡ଼ ବଡ଼ ମାଛ ମିଳନ୍ତି କି ?	E naire bara bara máchha milanti ki ?
Is the water deep here ?	ଏଠାରେ ପାଣି ଗଭୀର କି ?	Ethàre páni gabhira ki ?
Is the tide in the river ?	ଏ ନଦୀରେ ଜୁଆର ଅଛି କି ?	E naire juára achhi ki ?
The tide is not in yet.	ଏତେବେଳେ ଏ ଜୁଆର ଆସି ନାହିଁ ।	Etebelayáe juára àsi náhiñ.

ଭ୍ରମଣ ବୃତ୍ତ (bhramana bishaya)

English	Oriya	Roman
Is there a bridge over the river ?	ଏ ନଦୀ ଉପରେ କେଉଁ ପୁର ?	E nad'i upare śaṅkha achhi ki ?
Hullo ! boat man, how am I to cross the river ?	ଆରେ ନଉଁ ! ମୁଁ ଏ ନଦୀ କିପରି ପାର ହେବ ?	Āre nāuri ! muñ e nad'i kipari pār hebi ?
The bridge is old and requires repair.	ଏ କେଉଁ ପୁରଟା ପଟେ, ତାକୁ ମରାମତ କରିବାକୁ ହେବ ।	E śaṅkha puruṇā aṭe, tāku marāmata karibāku heba.
Where can I cross the river ?	ଏ ନଦୀରୁ ମୁଁ କେଉଁଠାରେ ପାର ହୋଇ ପାରବ ?	E nad'iku muñ keuñṭhāre pára hoi páribi ?
Clean the boat out and bring it.	ନାଆ ସଫା କରି ଆଣ ।	Náá saphā kari āṇa.
Hoist the sail.	ପାଲ ବାନ୍ଧ ।	Pāla bāndha.
There is no wind.	କିଛି ପବନ ନାହିଁ ।	Kichhi p a b a n a nāhiñ.
Take down the sail.	ପାଲ କାଟି ଦିଅ ।	Pāla kāṛhi dia.
Can't you feel bottom with your pole ?	କାତ ପାର ନାହିଁ ?	Kāta páu nāhiñ ki ?
Anchor the boat here.	ଏଠାରେ ନାଆକୁ ନଙ୍ଗର କରି ଦିଅ ।	Eṭhāre n ā á k u naṅgara kari dia.

MISCELLANEOUS

ବିବିଧ କଥାକାଣ୍ଡି (bibidha kathābārttā)

English	Oriya	Roman
Pull the punkha	ପଙ୍କା ଟେଣ ।	Paṅkhā ṭāṇa.
It is very hot to-day.	ଆଜି ବଡ଼ ଗରମ ହେଉଛି ।	Aji bara garama heuchhi.
It looks like a storm.	ଝଡ଼ ହେଲାପରି ଦିଶୁଛି ।	J h a ṛ a helāpari diśuchhi.
It is very dark just now.	ଏକ୍ଷଣି ବଡ଼ ଅନ୍ଧାର ହୋଇଛି ।	Ekshani b a ṛ a andhāra hoichhi.
The wind is rising.	ପବନ ବଢ଼ୁଅଛି ।	Pabana baṛhuachhi.

ବିବିଧ କଥାବାଣୀ (bibidha kathàbàrtta)

English	Oriya	Roman
The wind is blowing hard.	ପବନ ଜୋରରେ ବହୁଛି ।	Pabana j o r a r e bahuchhi.
The branch of that tree has been broken off by the wind.	ସେ ଗଛର ତାଳ ପବନରେ ଭାଙ୍ଗି ଗଲା ।	Se gachhara dāla pabanare bhāṅgi galá.
The lightning flashes.	ବଜ୍ରଜ୍ୱଳ ମୁହୁତ ।	Bijuli māruchhi.
It is thundering,	ଘଡ଼ଘଡ଼ି ମାରୁଅଛି ।	Gharaghari māruchhi.
It is very cloudy and looks like rain.	ଭାରି ମେଘୁଆ ହୋଇଛି ଓ ବର୍ଷା ହେଲପରି ଦିଶୁଛି ।	Bhāri me gh u ā hoichhi o barsha helāpari diśuchhi.
Bring me my umbrella.	ମୋର ଛତା ଆଣ ।	Mora chhata āṇa.
The rain has ceased.	ବର୍ଷା ଛାଡ଼ି ଯାଇଅଛି ।	Barsāh chhāri yāi-achhi.
The sun is very powerful now.	ଶବ୍ଦ ବଡ଼ ଟାଣ ହୋଇଛି ।	Kharā baṛa tāṇa hoichhi.
I am tired, let us sit down in the shade and rest a bit.	ମୁଁ ଥକି ଯାଇଛି, ଗଛ ଗୁଲରେ ବସି ଟିକିଏ ବିଶ୍ରାମ କରବା ।	Muñ thaki yāichhi, gachha chhāire basi tikiē biśrāma karibā.
Two people were killed by lightning.	ଦୁଇଜଣ ଦ୍ୱାରା ଦୁଇ ଜଣ ଲୋକ ମରି ଗଲେ ।	Bajra dwārā dui jāna loka marigale.
A great deal of dew falls in the cold weather.	ଶୀତକାଳରେ ବହୁତ କାକର ମଡ଼େ ।	Śita kàlare bahuta kākara pare.
My feet are very cold.	ମୋର ପାଦ କାକର ହୋଇଅଛି ।	Mora pāda kākara hoi achhi.
Light a fire.	ନିଆଁ ଲଗାଅ ।	Niāñ lagāa.
If the house caught fire, it would soon burn down.	ଘରେ ନିଆଁ ଲାଗିଲେ ଦେହେ ଜଳିଯିବ ।	Ghare niāñ laḡile bege jāli yiba.
I sent for the carpenter, but he said that he would not come.	ମୁଁ ବଢ଼େଇକି ଡକାଇଲି, କିନ୍ତୁ ସେ ଆସିବ ନାହିଁ ବୋଲି କହିଲା ।	Muñ baṛheiki ḍakāili, kintu se āsiha nāhiñ boli kahilā.

ବିବିଧ କଥାକାହିଁ (bibidha kathākāhī)

English	Oriya	Roman
You must saw this beam in two.	ତୁମେ ଏ କଢ଼ିକାଠରୁ ଦୁଇଟି କରି କରବ ଦେବ ।	Tume e kari kāthaku d u i khaṇḍa kari karati deba.
Go and buy me three planks to make a door.	କବାଟ ତିଆରି କରିବାକୁ ମୋ ପାଇଁ ତିନିଟା ପଟା କଣି ଆଣି ଦିଅ ।	Kabāṭa tiāri kari bāku mo pāñi tiniṭā paṭā kiñi āñi dia.
The roof of this house must be re-thatched.	ଘରର ଗୁଳୁକୁ ନୂଆ ଫେରି କରିବାକୁ ହେବ ।	Gharara chāḷaku nuā chhiāñi karibāku heba.
If you tile your house it will not catch fire.	ତୁମର ଘରକୁ ଟାଇଲ୍‌ରେ ଛେଇଲେ ନିଆଁ ଲାଗିବ ନାହିଁ ।	Tumara gharaku ṭāilare chheile niāñi lāgiba nāhiñ.
Why don't you knock down that mud wall and build a brick one instead ?	ସେ ମାଟିକାନ୍ଥ ଭାଙ୍ଗି ଦେଇ ତୁମେ କାଞ୍ଚିକି ଇଟାକାନ୍ଥ କରୁନାହିଁ ?	Se māṭi kāntha bhāṅgi doi tume kāhiñiki iṭā kāntha karu nāhañ ?
Turn the cart to the left hand side.	ଶରତରୁ ବାଆଁ ପଟରୁ ଦୂର ଦିଅ ।	Sagaraku bāāñi āṛaku bulāi dia.
Take the road to the right hand side and go straight on.	ଡାହାଣ ପାଶ ଗୁଡ଼ା ଧରି ସଳଖ ଯାଅ ।	Dāhāṇa pākha rāstā d h a r i saḷakha yāa.
My husband knotted two ropes together and bound me.	ମୋର ସ୍ବାମୀ ଦୁଇଗୋଟି ଦଉଡ଼ି ଗଣ୍ଠି ପକାଇ ମୋତେ ବନ୍ଧି ଦେଲେ ।	Mora swāmī dui goti dauri gañhi pakāi mote bāñdhi dele.
When he seized your cloth why did you not shout out ?	ସେ ତୋର ଲୁଗାକୁ ଧରିବା- ବେଳେ ତୁ କାହିଁକି ଝୁର କଲୁ ନାହିଁ ।	Se tora lugāku dharibābeḷe. tu kāhiñiki huri kalu nāhiñ.
Eleven persons in my village fell sick of cholera, and only two recovered.	ଆମ ଗାଁରେ ଏଗାର ଜଣ ଲୋକକୁ ଝାଡ଼ାକାନ୍ଥ ହୋଇଥିଲା । ମାତ୍ର ଦୁଇ ଜଣ ଭଲ ହେଲେ ।	Āma gāñire egāra j a n a lokañku jhāṛā bāñti hoi thilā, mātra dui jana bhala hele.

Part III

Oriya depositions in the Roman Character with English translation

PART III

FIRST WITNESS

ENGLISH

About 26 or 27 days ago I was sleeping at night in my field. I looked up and saw people tying the corn together, and removing it from the field. Nana Narana was tying a bundle together. I ran and laid hold of him with the bundle from behind. Upon catching hold of him, I shouted out. "They are stealing my corn, run." I then got frightened, for I thought that the Dandasi man might perhaps stab me or beat me, and so I untied the rope round the bundle and bound him with it. Ananda Achari and Chandra Mani then arrived, and upon their coming I brought him close to the watch-hut. As I was standing holding him, Ganga Das came up and told me to let him go. I said, "He was taking away my corn, why should I let him go? I will report the matter to the authorities". He said to me "We will (first) see how much of your corn he has taken". I said: "I am holding the thief, do you go and see." Ananda Achari and Gangadas, these two went to have look at the field. Directly afterwards Govinda Nayak came up with a dagger in his hand, and asked, "Who has tied you?" I told him that he (the thief) had been carrying off my corn, and that I had bound him. He said: "If you do not let him go, I will cut you down," and raised his dagger. Having a stick in my hand at the time I struck him with it. He started back, and I called out; Hulloh! he is stabbing me, run! He again raised his dagger to strike me. I again struck him with my stick. At this moment Chandra Mani Behera and Ananta Achari came up, and upon their exclaiming, "What is this, have you come to stab him in the night-time?" he ran away. As he was running away. Gangahari Das saw him, and also Ananda Achari.

Afterwards Gangadhara Das arrived, and said, "Although there were so many of us about the field he came to stab you. Let the thief go". I said, "He has taken my corn away, and you saw that he came to stab me, why should I let him go?" He said to me, "Inform the Sirkar (of it), I will be responsible for the grain that you have lost (idiom)" Whereupon he released Narana Naik. That is the whole of the matter.

SECOND WITNESS

ENGLISH

About 27 or 28 days ago I was sleeping in the field about 10 or 11 o'clock at night. The complainant made a noise, and upon his calling out that they were carrying off his grain, I ran. Chandra Mani Behera ran. Ananta Acharajya ran. When we got there, three or four people were running off with bundles of corn, and upon our pursuing them, they threw them down and ran away. The complainant was holding this man Narana Nayaka, and by his side there was a bundle of corn. It was after this that we went. He (complainant) brought him close to the watch-house, and whilst we were sitting there, Ganga Das came up and said, "What is all this about, let the thief go." Whereupon (lit. upon his saying so) the complainant said, "He has taken away my corn and I shall not let him go." Ganga Das said, "Go and see how much of your corn has been stolen." The complainant said, "I am holding the thief and cannot go, do you go and look at the field." Upon his saying this, Ganga Das took me with him, and we went off to look at the field. As we were looking at the field, the complainant shouted out that they were cutting him to pieces, and upon his saying this, we ran. When we got to the spot this man Govinda Nayaka ran away with a knife in his hand (lit. holding a knife). When we saw him he was running away with a thrust-knife as long as this (indicating its length on his arm). Chandra Mani Behera and Ananta Acharya said to us, "If we had not been here, he would have cut him down in another instant (lit. in this instant)". Ganga Das then said to the complainant, "If he had stabbed you, you would have lost your life, let this thief go." Whereupon the complainant said, "He has taken away a lot of my corn, and I won't let him go." Ganga Das said (to him), "Give information to the authorities (Sirkar) and let him go." The complainant however would not and so Ganga Das untied the thief and let him go. This is all I know, I know nothing more, Sir.

THIRD WITNESS

Some 27 or 28 days ago, I was sleeping in my field at night. The man named Arata Acharya shouted out, that they were carrying off his corn, and called to us to run. Accordingly I ran. When I got there, they were running off with 3 or 4 bundles of corn. When Ananta Acharya, Ananda Acharya and myself saw (them) they threw down the bundles and ran off. The complainant was holding Naran Nayaka by force. Upon our approach, he dragged him off to the side of the watch-hut. At this time, the

man named Ganga Das arrived, (and) said to the complainant, "What is all this about, let him go." Whereupon the complainant said, "I caught him, how can I let him go?" Ganga Das said, "Go and look at your field, and see how much of your corn has been stolen." The complainant said, "I am holding the thief; if I let go, the thief will run away; do you go and examine it." Ananda Acharya taking Ganga Das with him (then) went to the field. At this time the man named Govinda Nayaka arrived and said, "Who bound you?" The complainant said, "I laid hold of him for stealing my corn." Govinda Nayaka said, "If you do not let him go, I will cut you down" (idiom) and raised his knife in the air (lit. upwards). The complainant had a stick in his hand which he raised. The Dandasi retreated but came at him again and raised his knife. The complainant shouted out: "He is killing me, run," and again menaced him with his stick. All this time we were sitting near the watch-house. We stood up and said, "Hullo! Govinda Nayaka, what's all this about? Have you come to murder a Brahmin in the night time? If we had not been here this very minute you would have murdered him." Whereupon he ran away. Ganga Das and Ananda Acharya then came up, and the former said to the complainant, "You have lost your property, and might have lost your life. If you had not been a Brahmin, he would have killed you. Let me go. If you don't let him go, and we leave you here by yourself, he will kill you, for, although there were so many people about, he came to kill you, so now let him go." The complainant said, "He has taken my property and all of you saw that the man came to kill me. how can I let him go?" Ganga Das said, "Inform the authorities. If you keep him, you will lose your life to no purpose and so let him go." Whereupon he (Ganga Das) released him, and drove him off. This is all I know.

FOURTH WITNESS

About 27 or 28 days ago, I was sleeping in the field at night time. At this time about 11 o'clock, Arta Acharya gave a shout and said, "Run, they have stolen all the corn from my field." I got up and ran. As I was running, Ananda Acharya and Chandra Mani Behera were also running. They (i.e., the thieves) were going off with three or four bundles of corn. Upon seeing us, they threw them down and ran off, and we went up to Arta Acharya. When we go to him he was holding Narana Nayaka by force along with a bundle of corn. He afterwards dragged him round to the side of the watch-hut. Ganga Das afterwards ran up and asked, "Hallo! What have you got hold of him for" "He

has stolen all my corn and so I seized him." He said, "Why, how much of your corn is gone? let us go and see." The complainant said, "I am holding the thief, how can I let him go, do you go and see." Accordingly Ganga Das taking Ananda Acharya with him went to look at the field. Chandra Mani Behera and I sat down at the side of the watch-hut. At this time Govinda Nayaka came up (and) said, "Hullo! Narana, who has caught you?" The complainant said, "He has stolen my corn, and so I seized him." "You, bastard Brahmin" said he, "will you let him go, or shall I cut you down? Whereupon he raised his knife. Arta Acharjya had a stick in his hand at the time, and raised it. Upon his lifting it up, he sprang back. Upon his approaching a second time with his knife raised, Arta Acharya shouted out, "Hullo! run, he is murdering me." Then Chandra Mani and I said to him, "What's this! Govinda Nayaka, have you come to kill a Brahmin in the night-time? Would you commit Brahmin murder?" Whereupon he ran off with his knife. Ganga Das then came up and said, "What's this, Arta Acharjya; although we were all of us about, he wanted to murder you; if we had not been here, he would have killed you. Your property has just been stolen, and you might have lost your life. If we leave the place he'll kill you. Let go this thief." "Upon which the complainant said, "I shall not let him go. I shall inform the authorities." Ganga Das said, "Go and inform them!" and untying the rope that Arta Acharya held, he drove Narana Nayaka away. Sir, this is all I know.

DEPOSITION MADE-BY A WITNESS

On Sunday, the 19th instant, at eight o'clock at night, we were sitting between this constable's house and my own, wrapped up in our blankets. At that time this constable came. When he arrived he had no belt on. He had on his trousers and coat, I noticed something round his waist. Upon noticing it, I ran and laid hold of him. I called out to Obodono Lobi to run and bring me a wick. He procured a wick (light) and came. Upon his coming up, I found that the defendant had some new salt round his waist (lit. in) wrapped up in the red handkerchief before the Court. I afterwards searched the defendant's house. Upon searching it, (I found that) he (the defendant) had placed this blue bag in the corner with a log of wood on the top. I brought it out and examined it. There was new salt in the bag. When I arrested the defendant, he had just been relieved and was returning from guard. I kept the salt and this man in the Treasury building, and reported (the matter) to the Superintendent in the morning. The prisoner admitted ten

times that the red handkerchief was his. He admitted it yesterday on the 20th instant. The prisoner admitted that the blue bag was his. Chinnia and the defendant both live in the same house (lit. to Chinnia and that defendant these two persons one house there is). After the salt was discovered in the house I never asked Chinnia anything (i.e., about it). I am not on bad terms with the prisoner (lit. to me and to this prisoner no enmity there is not).

DEPOSITION MADE BY A COMPLAINANT

Last Sunday at sunset, I was sitting in my verandah which overlooks the street. These two men, Chelamaya and Jongomo passed by (lit. went). As they passed, they made enquiries of me as to whether I had any pieces of cloth. I fetched a piece and showed it to them (lit. before them). It was agreed that they should supply me with fourteen jackets, and should return me the two and a half yards excess out of twenty-one yards (delivered), and that I should pay one anna and nine pice for each jacket. Chelamaya took the piece of cloth and left. He agreed to deliver everything on the 26th instant. Jongomo Guraya who was with him at the time has told me that he left last night for Berhampore, taking his family with him. He has cheated me and run away. I beg that the authorities will punish him according to the regulations, and restore my property to me. He has gone off after giving back to me the pieces which he had cut up for eleven jackets, but the rest he has not given me. Jongomo Guraya says that Chelamaya has taken seven yards with him. He will prove that he himself has $14\frac{1}{2}$ yards. Chelamaya does tailor's work. The value of the seven yards of cloth would be seven 4 anna pieces (i.e., 1 rupee 12 annas).

DEPOSITION MADE BY A COMPLAINANT

ENGLISH

On Friday morning at 9 o'clock Head Constable, Chelomaya brought a necklace to my shop to weigh. Upon his telling me to weigh the gold, and to let him know whether it was good or bad I weighed the golden necklace. When I had weighed it, I told him that the weight was three tolas and one grain. The Head Constable then said, "I have got another piece of the same gold with me, look at this." I did so, and found that the specimen differed from the gold in the piece that the Head Constable had with him. I told him that he had received one rupee less gold than the weight (of gold) supplied by him, and told him to take it to another shop and enquire, and that I was

ready to take it of him at the price which any other shop-keeper might settle. The other shop-keeper fixed the same price upon it that I had. I afterwards left for my house to take my meal. After eating, I returned to the bazar, and sat down in my shop. This man Rama Sami, then came up and abused me in terms which will not bear repeating (lit. which will not come to the mouth). Upon his abusing me thus, I told him that it was not proper of him. Chelomaya after taking his meal was returning to the cutcherry, and seizing him by the hand, he dragged him off. After going 10 yards, he broke away from him, and struck me a slap on the face. He (also) struck me a blow with his fist. Whilst the people were trying to separate us, a brother of his came running up and gave me a couple of kicks.

STATEMENT MADE BY PRISONER

About eight days ago Rajiba Dakua, a child nine years old, son of a man named Nokiya in my village, was outside in the street eating tamarinds and wearing on his neck a gold bead bracelet. It was then 9 o'clock of day. I called to him to come to the jungle to eat honey. Upon his coming with me, I took the child to a nullah which is in the jungle (forming) the boundary between Beloguma and Madhabapali. As I intended to take the gold bead necklace that was on the child's neck and to kill him I threw the child into the nullah, and pressing with my knee upon his waist, I twisted the child's neck round with both my hands. Upon my twisting his neck in this manner the child died immediately. After the child was dead, I broke off the gold bead necklace that was on his neck with eight single beads and the centre ornament. One of the beads dropped on the ground. I was unable to find it. Afterwards I cleared away the earth to a depth of one span with my hand, and buried the child in the hole leaving it in the ditch. From thence I went to my village. At the time I killed the child, the sun was right over my head. After I had returned to my village Rajiba Dakua's father Nokiya saw me the evening of the same day. He questioned me about his son having gone with me as some child had told him. I said that I knew nothing about it. At the same moment I left the village of Beloguma and went off to my aunt's house in the village of Madhabapali. I went to sleep in my aunt's house. At the break of day a constable came and arrested me. Upon his asking me the reason of my running away from my village, I told him that I had run away, as I had committed an offence. I went with the constable and shewed him the place where I had buried Rajibo Dakua. Upon clearing away the sand from the spot, the corpse appeared. I had taken the

necklace that was on Rajiba Dakua's neck and placed it in the purse in my waist. I gave the necklace to the constable at the village of Beloguma. When I brought Rajiba Dakua from the village, I took him into the jungle for the express purpose of killing him, and of taking the bead necklace that was on his neck. I have stated the whole of the above circumstances truthfully as they occurred, and no one taught me what I was to say.

The statement made by the prisoner was taken down in the Oriya language and read over to him.

FIRST WITNESS

ENGLISH

On Thursday at 2 o'clock I arrived at the fair from my village. At 4 o'clock I bought a cloth. The price for the cloth was 11 annas 9 pies (lit. three 4-anna pieces, less one pice). After the price had been fixed I asked him to give me the cloth. Defendant said, "First put down your money." When he had said this, I told him that I would give him a rupee, and that he must give me the change out of it. So saying I gave him a rupee. I gave him a good rupee and he gave me back a 4-anna piece and a pice. He rang the rupee in the air three times after receiving it, and placed it in his waist. I (then) said, "Give me my cloth." He tore (the stuff in two) and gave me one half of it for the cloth. As he gave it to me, I said, "This is thin, keep it, and give me back my rupee." Upon my saying this, the defendant told me to throw the cloth away. I said, "Take off an anna, and give it to me." The cloth-merchant said that he would do no such thing. I stood there for a short time. A man close to me said, "You have made him tear up his stuff, take your cloth and come away, what more do you want?" I afterwards came away. After leaving I looked at the shops, and walked along looking at them, until I came to a fish shop and stood there. Chaitana Suain had come for fish. At this time the man who had sold (lit. given) me the cloth came up to the shop, and telling me to come pulled me along. I then said to him, "What are you pulling me for?" The defendant said, "Come along with me." I went (back) to the place, where the cloth shop was. After getting there, the weaver said, "You gave me this rupee." "I never gave it, Sir," said I. "There is a mark on my rupee, I took it from my money-box" (lit. I was holding it.)

I said to a constable, "There was a mark on the rupee which I gave (him), look and see." The constable said, "What sort of

mark was there on your rupee?" I said, "There was a mark of turmeric upon it (lit. upon my rupee)."

Upon saying this, the constable procured the good rupee and examined it. When he had examined it, there was a mark of turmeric upon it. The constable said, "Come along to the station." We went to the station. The rupee which I had given was a good one. The weaver rang it three times, and (then) put it away. It was the defendant who produced the bad rupee (lit. tin,) which is in court.

DEPOSITION MADE BY THE SECOND WITNESS

ENGLISH

On Thursday I took five rupees and 8 annas (with me) in coppers and changed them at the market. I got rid of my coppers and left the market to return to my village. On my way I passed by the road where the cloth shops are. When I got there Kanu Suain and Gobra Barika were buying stuff at a weaver's shop. A bargain had already been struck, and they were all standing about. Afterwards this weaver said, "Give (me) a rupee, and take the cloth." Gobra Barika then took a rupee from his money-box, and gave it. After Gobra Barika had given him the rupee, he (the weaver) tore off the cloth and gave it to him, as also 4 annas 1 pice. After giving it, we went to the fish-shop. The weaver afterwards came to the fish-shop and pulled Gobra Barika, and the two men pulling and shoving each other, returned to the cloth-shop. I bought some fish and taking them with me went off to my village. I saw Gobra Barika placed a rupee in this weaver's hand. The weaver examined the rupee twice, and gave him back 4 annas 1 pice.

DEPOSITION MADE BY THE THIRD WITNESS

ENGLISH

On Thursday I went to market. This man was bargaining with the weaver about some stuff. Upon my asking him about it, he told me that the price agreed upon was 12 annas. When the weaver asked for the price, this man gave him one rupee. The weaver rang the rupee three times, and put it on the cloth. He then took out 4 annas and 1 pice, and gave it to this man. Afterwards the weaver handed Gobra Barika the cloth and I returned to my village. Gobra Barika never gave the weaver this bad rupee. I was quite close. The weaver rang the rupee three times, and as the rupee was a good one he kept it and gave him (back) 4 annas 1 pice. It was 4 o'clock at the time.

STATEMENT MADE BY A PRISONER

The first complainant Asir Malik, and I have been on bad terms for four years on account of a dispute about some land. He complained one year to the Collector about the land. The letter of complaint was referred to the Tahsildar of Ghumsur. The Tahsildar after inquiry decided the right to the land in my favour. He made a second and a third complaint to the Tahsildar. The Tahsildar neither accepted them nor listened to him. The following year he made a complaint before the court at Aska, but they would have nothing to say to it. From that day up to the present time, Asira and I have been on bad terms. Meanwhile in the month of June last, the Forest Overseer came to Dorpingia and other villages and told me that I must point out to him the trees that had been cut down in the fields. Accordingly I took two other persons with me, and went to inspect the fields, and after inspecting them, we measured their length and breadth and counted the large trees. The overseer then appointed us three persons as his witnesses, and upon receiving summons from the Tahsildar we repaired to Russelkonda. The Tahsildar then fined all persons, who had cut down the forest trees three rupees each. In consequence of the enmity between Asir Malik and myself, he and I do not speak up to the present day. Asir Malik is trying to ruin my reputation, and has deceitfully appeared against me as a witness to prove that I got him punished, and that he has given me a bribe (i.e., paid me money) for the express purpose of depriving me of the very land for which he formerly sued me. I have never taken his money. He was also on bad terms with me for some time, because I got his brother fined for clearing land, and also because he thinks that I bought the two fields that were mortgaged to me by Dodzia. About three years ago Dodzia was caught for stealing. At that time the Police Deputy asked me to assist him in the case, which I did. For these reasons Dodzia complains against me, but from the 12th of September I was employed as a road gumasta and I never said one word about any order having come from the Collector, nor did I frighten him. What they say about having given me money is false. The Kondhs have three or four times put their heads together to drive me out of the village of Dorpingia. Three people in Russelkonda heard them say that if Krishna Sau did not pay them back the amount of fine that they had paid, that they would charge him with taking money from them. Again, last year I went to plough my field, and Dodzia assembled some Kondhs in order to beat me, and the Kondhs came out and abused me and said that if I ploughed the land again they would kill me. I ploughed the land however and

then came away. Out of spite for this they have brought this charge against me, but I neither asked them for money, nor went to their village. When I was need pressed, I stayed in Bishnu village for three or four months, but I never once had any conversation with Bishnu, nor did I either obtain any money from him, nor ask him for any.

In Balingia village, Malik and others are in the habit of borrowing corn of me from year to year, and I have been further to dun them for my debt. My people have also been further from time to time to ask for it. This year the above named Malik cut down a big jungle, and the whole village built themselves new houses. Upon my reporting this circumstance to the Forest Overseer, the forest peons went and interfered, and Malik has a grudge against me as he knows that I reported it, but I neither took any money from him, nor did I ask him for any. If I had taken money from the Kondhs when they cleared the land of trees, would I have informed the Overseer about their having done so? I gave information to the Overseer about all the land that they had cleared. The Overseer told me to report any clearing to him and accordingly I did so, otherwise it was no business of mine. After the Kondhs had been fined, I informed the Overseer at the same time that they intended to ruin me. They have the whole country on their side, whilst I stand quite alone. It is now twenty years since I built a house in the village, and am supporting myself by farming and trading. They have brought a false complaint against me, but I have committed no offence. Branta Sundi knows that Asir Malik pledged me his land, and that I advanced him money and you can inquire of him. I want to leave Dorpingia, but as they do not repay me my loans of corn and of money, nor the money advanced on mortgage for fields, I am unable to go.

PRATHAMA SAKSHIRA JAMĀNBANDI

Ōriyā

Ajaku chhabīski satāis̄ dina heba muñ bilare rātire soithili. Muñ chāñhilā belaku dekhili ye ketaka loka dhāna bāndhikari bilaru yāuchhnanti. Nanā Nārāṇa dhāna gochā bāndhuachhi. Muñ dhāiñgali. Gochhā saṅgare tāku pachhāru dhari pakāili. Dhari pakāikari huri kali, “Mora dhāna chora gheni yāu achhanti” Dhāiñpara, huri kali. Tote belo mote bhaya helā. Daṇḍāsi loka bhūshi pakāiba bā māri pakāiba boli bhaya helā. Se gochhāra

dauri phitai taku bandhi pakaili. Ananda Achari ailà. Chandrà Mani ailà. Emàne àsibàru taku paharà ghara pakhaku neli. Tahiñ uttaru muñ taku dhari thiyà hoichhi e Gaṅgà Dàs àsami às le, kahile “ taku chhàr, chhàr ”. Muñ kahili “ dhàna bahinelà, muñ taku kàhiñki chhàribi, sarkàruku jañàibi ”. Se kahilá “ Tora kete dhàna neichhi—pahile dekhilá ”. Muñ kahili “ Muñ choraku dhari thiyá hoichhi, tume yái dekha ”. Ánanda Áchári, Gaṅgà Das duheñ bila dekhilàku gale. Sehi kshañi Gobinda Náyaka àsami chhurá dharikari àsilá ebañ “ Tote k e bándhichhi, ” bolí pachárilá. Muñ kahili: “ Mora dhàna ” ye nelá muñ taku bándhichhi ”. “ Chhàri debuki hánidebi ”, kahi chhurá uporaku tekilá. Tetebele mora hátare bári thibàru taku pitideli. Se pachhaku ghuñchigalá. “ Mote hánipakáilá he, dháinpara he, ” boli muñ chitkár kali. Hániba boli àhuri thare se chhurá tekilá. Muñ àhuri thare bárire pitideli. E samayare Chandra Mani Beherá, Ananta Achári hájar hele: “ kiho! ràtire hani pakàibàku àsi achha ” ? Epari semàne huri pakàibàru se palàilá. Se palàiba samayare Gaṅgàhari Dàs dekhichhi. Ánanda Áchári madhya dekhichhi.

Tahiñ uttaru e Gaṅgàdhara Dàs àsilá o kahilá “ Áme ete loka bilare thauñ thauñ hani pakàuchhi, e choraku phitai dia ”. Muñ kahili “ Mora dhàna nelá, ebe mote hani pakàuthilá, dekh la, àu muñ kàhiñki chhàri debi ? ” Se kahilá “ Tume sarakàruku jañàa muñ tumbhara chori yái thibà dhàna sakàsa dài aṭe. ” Ehà kahi se Nàraṇa Nàyakaku phitai delá. Sethira bibaraṇa setiki.

DWITĪYA SAKSHI

Oṛiyà

Ájaku satàis ki aṭhàis dina heba ràtra daṣa ghaṛi ki egàra ghaṛi heba, muñ bilare soithili. Mudei huṛi kalà: “ Mora dhàna bohi nelá, dhàinàsa, ” kahibàru muñ dhàinli. Chandramani Beherà dhàinlā. Ananta Ácháryya dhàinlā. Galà belaku tini chàri jaṇa dhàna gochhà dhari palàuachhanti. Áme dhàinbàru semàne pakàidei palàile. E Nàraṇa Nàyakaku mudei dhari thàe o eka gochhà dhàna tàhà nikaṭare thàe. Áme tahiñ uttaru galu. Mudei taku

paharà ghara pàkhaku òpila. Yete tãse
thilun Gàngà Dàs àsilà, o kahilè : “ È
de ” kahibàru, mudei kahilè : “ Mora
chhàribi nàhiin. ” Gàngà Dàs lelehi
yàichhi, bila dekhà ” bolibàru mudei tãse
achhi, muñ yibi nàhiin, tume yã bila de
mote dhari se bilaku dekhilè tãse,
dekhuchhun mudei huri kalà : “ Mora
dhàin àsila. Ailà lelakhe Gobinda Này
Chandra Mani Beherà, Ananta Achàry
ethare na thile, chi lekhani hani de tãse
ere (bàhu dwārā kamba dekhilè) bila
samayare e Gàngà Dàs mudiku lelehi,
hanipakàithile, e choraku chhàri de. ”
“ Mora kete dhàna neli, muñ chhàribi
kahilè “ Tu sarkàraku janèi de, chhaku
karibàru Gàngà Dàs phitèi choraku chh
au muñ kichhi jàne nàhiin, mehàtya.

TRUTIYA SÀKSHI

Ájaku satàish dina beba rãtrare bilak muñ . . .
Árta Achàryya. “ Mora dhàna neechhi, dhàin . . .
Se samayare muñ dhàin àsili. Muñ dhàin à . . .
chèrità dhàna gohilaku dharikari samane palen thile. . .
Achàryya, Ananda Achàryya o muñ dekhilèna . . .
palàile. Nùraṇa Nàyakaku mudei jabardasti keri dhari . . .
Ámo àsibàru se tàku paharà ghara pàkhaku bhari òpila. Ehi
samayare àsami Gàngà Dàs àsilà o mudeiku kahilè : “ È ki karilè,
chhàri de”. Tahin uttaru se mudei kahilè : “ Muñ dhari hhi tãse
kimiti chhàribi”. Gàngà Dàs kahilè : “ Kete dhàna tota chori
yàichhi, chhàla bila dekhilè.” Mudei kahilè “ Muñ choraku
dharichhi, chhàri dele chora palàiba, tume yaa, dekhi àsa.”
Ananda Achàryya Gàngà Dàs ku dhari bilaku galà. Ehi samayare
Gobinda Nàyaka àsami àsilà. Se kahilè, “ Tote kie dhailà ? ”
Mudei kahilè “ Muñ dhaili, mora dhàna chori kalà, muñ dhaili.”
Gobinda Nàyaka kahilè “ chhàri debuki hani debi,” kahi kati

uparaku uñchàilà. Mudei òhèngà dhari thilà, tàku uñchàilà. Dandàsi pachhaku haṭi galà. Au thare dhàin àsilà o kàti uñchàilà. Mudei huri kalà : “ Hàni pakàilà, dhàin para,” huri kari se mudei òhèngà uñchàila. Ame se samayare paharà ghara pàkhare basi-thiluñ. Àme thià hoi pari kahiluñ : “ Kire, Gobinda Nàyaka, e ki kathà ? tu ràtra kàlare bràhmaṇku hàñibàku àsiachhu ? Ame na thile, ehilàge hàni pakàì thàntu,” etikikahi bàru se palàilà. Se samayare Gaṅgà Dàs, Ananda Àchàryya àsile. Se àsi kar mudeiku kahile : “ Tora dhànaku dhàna galà, tora pràṇa yài thàntà ; tumbhe bràhmaṇa na hoi thile hàni pakàì diantà ; tàku chhàri de. Tàku na chhàrile àme bàhàri gale, ekuṭia thile hàni deba, ete loka thàun thàun hàñibàku àsilà. Ebe tàku chhàri de.” Mudei kahilà “ More māl nclà, tume samaste dekhua chha hàñibàku se àsilà, muñ tàku kimiti chhàri debi.” Gaṅgà Dàs kahilà, “ Tu sarkàraku jaṇai de. Tàku rakhile michhare pràṇa yiba, tàku chhàri de.” Se kahilà “ Muñ chhàribi nàhiñ ” kahibàru Gaṅgà Dàs tàhàku chaṛai kari ghauri delà. Etiki muñ jàṇe.

CHATURTHA SAKSHI.

Satàis ki aṭhàis dina heba muñ ràtra kàlare bilare soi thili. E samayare ràtra egàra ghari beḷe Arta Àchàryya huri pakàilà ; “ Dhàin para, mora dhàna bilaru sabu chora gheni gale.” Muñ uṭhi dhàinli. Dhàinlā beḷasariki Ananda Àchàryya, Chandra Maṇi Beherà madhya dhàun achhanti. Tinità ki chàrità dhàna gochhà dhari choramàne yáu thile. Amaku dekhibàru pakàì dei palàile. E samayare Arta Àchàryya pàkhaku galu. Galà beḷaku Nàraṇa Nàyakaku dhàna saṅgatare se jabardasti kari dharichhi. Tàpare tàku dhari kari paharà ghara pàkhaku bhiṛi àñilà. Tahiñ uttāru Gaṅgà Dàs dhàin àilā. “ Kihe kàhiñki dharichha ”, boli pachàribàru se kahilà : “ Mora dhàna sabu chorikaribàru muñ dharichhi.” Gaṅgà Dàs kahilà : “ Kàhiñ, tumbhara kete dhàna yàichhi dekhibà chāla.” Mudei kahilà : “ Muñ choraku dharichhi, kimiti chhàri kari yibi, tumbhe yài dekhi àsa ” kahibàru Gaṅgà Dàs Ananda Àchàryyaku dhari kar bila dekhibàku galà. Se paharà ghara pàkhare Chandra Maṇi Beherà o muñ basithilu. Ehi samayare Gobinda Nàyaka àsilà o pachàrilā. “ Kire Nàraṇa, tote kiese.

dharilā". Mudei kahilā : "Mora dhāna choti karibān nōñ dharilā." Se kahilā "bedha Bādhmān ! tu tōku chhāñ debar n- bōñi debi?" Eho kahi kati uparaku pelāñ. Se samayare Ate Achāryya bāñi dhari thilā. Se tōku tēki deñ. Tēki debar n- e pachhalu ghuñchi galā. Pher āñ thare āñ lēñili belibē samayare Ate Achāryya : "Dhāñ para he! hāñi pelāñ" boli buri bolā. Se samayare Chandra Mañi Deherē ebañ muñ : "Kine Gōbārde Nāyaka! tu rātra kādare āñi kari Bādhmān lāñuchhe, Bādhmān hatyā karibu ki?" Labibān dhōm dhātī se pelāñ deñ. Se samayare Gaṅgā Dās dhāñ ā ilā o kadēñ : "Ki Ate Achāryya āne samaste thāñ thāñ tote hāñi pelāñ thilā, āne n- thilē hāñi pakāithantā, tora ebe dhāna galā, pēñā gōñthantā, āne pelāñ hāñi pakāiba, tu e choraku chhāñi de" ebañ labibān mudei bolāñ : "Muñ chhāñibi nāññ, muñ sarlēñdu jaññibi". Gaṅgā Dās kahilā : "Tu yāñ jaññi de" ebañ se Ate Achāryya dhāñ thilā daññi phitāñ Nārāñ Nāyakaku ghaññi deñ. Hoññ, nōñ eññi jāññichi.

JANE SAKSHI RA JAMĀNBANDI

Unāñ tārīkh, rahibārārātra ātha ghaññi bele gotāñ kōññe ghorāñ hoi kari e sipāñ ghara o mora ghara mañhyate āññāñ āne basi thilūñ. E sipāñ seta beñā samayare ā ilā. Aññā beñāñ e kamarpañi bāññhi na thilā. Pāñjāmā o koñ (Court) tārā debar thilā. Kichhi padārthā tārā antāre mote dīññi. Dīññāñ muñ dhāññ yāñ tōku dharilā. Obodona Lobiku gotāñ beññā dharikarī dhāññ āñā boli dūññi. Se bañññā dharikarī āññā. Aññāñ abēñ āgare thibāñ raññā rumālāre gurāñ kari kichhi nōñ nūñā e nāññāñ antāre bāññhi kari rakhithibāñā deññi. Tahññ ottārā mudālāñ ghara khantalās kali. Talās samayare gotāñ kōññe e neññi thali kāññā ghorāñ kari rakhi thibāñā dekhāgalā. Tōku kāññi o ghēññi āññi dekhibāñā sethire nōñ nūñā miññā. Muñ mudālāñku dharilā beññā se paharāñ badāññi kari āñññāñ. E nūñāñ o āñññāñku "Treasury" ghare rakhi kari Superintendentku (Superintendent) sakāññe jāññāñi. E raññā rumālā kaidira boli kari kaidi dāññā thara swikārā kari thilā. Kālī koññe tārīkhare se māññi thilā. Se neññi thali tāññāñā boli kaidi māññithilā. E Chiniāñ o e mudālāñ dūññi

gotie ghare rahahti. Nuna gharu mililá uttáru se Chiniáku muñ e bishaya kichhi pachári náhiñ. Mora e kaidi sangare kichhi šatrutá nahiñ.

MUDEIRA EJHAR

Gata rabibára dina sùrya dubibá beḷe ámbha dāṇḍapinḍāre muñ basithili. Chelamáyá o Jaṅgama e duheñ gale. Galá beḷe mora thána lugá thilá ki náhiñ pachári thile. Muñ khaṇḍe āṇi semānaṅku dekhāili. Dekhāilá pare jákiṭi (Jacket) siláikaribáku sthira karágala. Ekoṣi gajaru chauda khaṇḍa jáma áu báki dui gaja adhe adhiká kaná pherái debáku o puni prati jáma āṇe tini paisá lekhāye muñ debi bōli nirṇaya helá. Se thána gheni e Chelamáyá cháli ásilá. Chhabiš tarikhare sabu dei pakáiba boli se ráji helá. Gata rátrare tára kutumba dhari Brahmapuruku bahári galá boli táhá sangare yái thibá Jaṅgama Guráyá mote kahilá. Se mote dagá dei kari paḷái galá. More prārthaná ye Sarkáraghara áini anuyáyi táku daṇḍa dei mora mál mote pherái diantu. Mote egára goṭi jakitira kaná chirikari dei yái achhi áu báki kaná mote dei náhiñ. Chelamáyá sáta gaja nei yái achhi boli Jaṅgama Guráyá kahuchhi. Jaṅgama Guráyá thāre chauda gaja adhe achhi boli se pramána kariba. Ehi Chelamáyá darji káma kare. E sáta gaja kanára dām sáta sukā heba.

MUDEIRA EJHÁR.

Sukrabára dina sakāle na ghaṇṭā samayare Chelamáyá “Head Constable” goṭie hára mo dokánaku taulibáku āṇilá. Se suná taulibáku o suná bhala achhi ki maṇḍa achhi pachāribāru muñ se suna māḷiku taulili. Taulikari tini tolā upare eka rati achhi boli kahili. “Se sunáru khaṇḍie moṭhāre achhi, táhá dekha” boli “Head Constable” kahilá. Kahibāru se Head Constable thāre thibá suná se namuná suná thāru chhārilá. Ojanare tora goṭie ṭāṅkā uná achhi boli muñ kahili. Kahilá uttáru anya dokánaku yái bujhile se yeuñ prakāre dām kahiba muñ sehi dara debi boli muñ kahili. Muñ yeuñ dara karithili se dokánadār sehi dara kalá. Tahiñ uttáru mora gharaku khāibáku muñ cháli gali. Khái sári muñ bajáruku āsili o dokánare basili. Ram Swámi námaka ehi loka ási lāi tuṇḍaku na ásibá kathá kahi gáli delá. Gáli debāru

“E tora uchita nuñeñ” boli muñ kahili. Chelàmàyà bhojana kari kachoriku àsu thilà. Se àsi tàhà hàta dhari kari tàku jhìnkì tñani nelà. Dasà gaja galà uttāru tār hātāru khasi yāi mote goṭie chaparā mārīlā. Goṭie bidhā mārīlā. Tāra āu goṭie bhāi dhāiñ āsi kari lokamāne chharāu chharāu joṛie goṭhā mārīlā.

KALIDIRA JĀMĀNBANDI

Ajaku prāya āṭha dina heba āmbha grāma nībāsi Lokiyā nāmaka āsūmira pua na barsha bāyasara pilā Rājiba ḍākuā bekare sunā rasuñiā māḷi lagāi dāṇḍare kaiññ khāuthilā. Setebeḷe dina natā. Mahu khāibā sakāṣe baṇaku āsibāku tāku muñ ḍākili. Mo sāthire se pilā āsibāru Belaguma Mādhapali sarhad baṇare thibā goṭie nālāṭhaku se pilāku muñ neli. Tāra bekare thibā sunā rasuñiā māḷi nei tāku praṇare mārī pakāibāku mora mana hebāru se pilāku se nālā bhītare taḷe pakāi dei mora āṇṭhure se pilāra āṇṭā mārī basi mora dui hātare se pilāra beka morīdeli. Separi morī debāru se pilā sehikshañi mari galā. Se pilā mari galā uttāru tāra bekare thibā sunā rasuñiā māḷi yāhinre āṭhagoṭi rasuñiā kaṇṭhi o goṭie minā thilā tāhā muñ chhiñḍāi neli. Se rasuñiā kaṇṭhiru goṭie kaṇṭhi taḷe seṭhāre paṛi galā. Mote diṣilā nāhin. Tahiñ uttāru se nālāre mora hātare hāte gablīrare mūṭi kārhi se pilāku se gātare poti deli. Seṭhāru mora grāmaku muñ āsili. Se pilāku muñ mārī pakāibā samayare muñḍa uparaku beḷa āsibā samaya hoi thilā. Mo grāmaku āsilā uttāru Rājiba Dākuāra bāpa Lokiyā mote se dinā sandhiyā kāḷare dekhilā. Tāra pua mo sāthire yāithilā boli jaṇe pilā kahilā boli se pachārīlā. “Mote jaṇā nāhin” boli muñ kahili. Sehi kshañi muñ Belaguma grāmaru bāhāri āsi Mādhabapali grāmaku mora khurīnka gharaku gali. Mora khurīnka ghara bhītare muñ ṣoi thili. Bhora samayare “constable” āsi mote girap kalā. Kiheturu tu gāñru paḷāi āsilu boli “constable” mote pachārībāru muñ dosha karithibā heturu paḷāi āsili boli kahili. Muñ “constable” sāthire yāi Rājiba Dākuāku poti thibā sthāna dekhāili. Se sthānaru bāli kārhibāru ṣaba mīlilā. Rājiba Dākuāra bekare thibā māḷi muñ nei morā āṇṭāre thibā gāñjiāre rakhithīli. Se māḷi Belāguma grāmāre muñ “constable” hātaku deli. Rājiba Dākuāku muñ grāmaru ḍāki nelā beḷare kebaḷa tāku praṇare mārī pakāi tāra bekare thibā rasuñiā māḷi nebāku mora mana hebāru

muñ tàku banaku òàki neli. Uparokta sabu kathà sata thibàru muñ kahi achhi, mote kehi hele separi kahibàku òikhài nàhànti. Kaidi kahibà kathà oṛiyà bhàshàre lekhi tàku paṛhài sunài dià galà.

PRATHAMA SÁKHĪRA JAMĀNBANDI.

Gurubàra dina duiṭàbele muñ mo gràmaru yài hàṭare pahuñ-chili. Chàrità bele muñ lugà kiñili. Se lugàra mulya paisàc unà tini sukà helà. Mùla hebà pare “lugà àmbhañku dia” kahili. “àge dàm de” boli mudàlà kahilà. “Ṭaṅkà debi, bhaṅgài kari bàki paisà pherài dia” boli muñ kahili. Ehà kàhi mun ṭaṅkà deli. Muñ bhala ṭaṅkà deli. Se goṭie suki goṭie paisà delà. Setebele se ṭaṅkà nei tàhà tini thara bajàilà, o neikari aṇṭàre rakhilà. Muñ kahili “mora lugà dia”. Se chiri kari mote goṭàc lugàru adhà paṭe delà. Delà bele muñ kahili: “E lugà pàṭaṭà achhi, chà rakhi kari àmbhara ṭaṅkà àmbhañku pherài dia” kahibàru “lugà se àṛe pakài de”, boli se mudàlà kahilà. Muñ kahili: “àu besi aṇṭe hele nei lugà dia”. Se lugà mahèjana: “Debi nàhiñ,” kahilà. Seṭhàre ṭikie chhiṛà heli. Pàkhàre thibà loka kahilà: “tàra lugà chiri delu, lugà gheni chàli àsa, àu kahiñ ki?” Tahiñ uttàru muñ chàli àsili. Seṭhàru àsikari dokànamàna dekhhi. Se dokànamàna dekhi dekhi àsi muñ mächha. dokàna pàkhare chhiṛà heli. Chainà Suàiñ nàmaka loka mächha pàiñ àsithilà. Epari samayare se lugà debà loka se mächha dokànaku àsi àsaboli mote jhiñki àñilà. Sete bele muñ kahili: “Mote kahiñki jhiñkuchha?” Se mudàlà kahilà “Seṭhàku àsa”. Se lugà dokàna yeuñṭhàre thilà seṭhàku muñ gali. Galà uttàru se tanti kahilà: “E ṭaṅkà tu mote delu.” “Dei nàhiñ, bàbu” boli muñ kahili. “Mora ṭaṅkàre chihna achhi, muñ mo ṭaṅka bàkaaru nei thili” boli muñ kahili. Muñ constableku kahili: “Mo debà ṭaṅkàre chihna achhi, dekha.” bolibàru se “constable” kahilà: “Tora ṭaṅkàre ki chihna achhi?” Mu kahili: “Mora tañlār haladi chihna achhi. “E kathà kahibàru se ṭaṅkàku àsi kari dekhilà. Se dekhibàre se ṭaṅkàre haladi chihna pàñilà. Se “constable” kahilà: “thàñàku chàl”. Thàñàku galuñ. Muñ dei thibà ṭaṅkà bhala thilà. Se tanti tini thara bajàl kari rakhi thilà. Eke aṭàkatre geortu thibà rasa (jāb tañkà o muñlā dekhilā).

DWITĪYA SĀKHĪRA JAMĀNBANDI.

Gurubāra dina muñ pāñch ṭaṅkā o dui suukāra paisā nei kari hātare bhaṅgāili. Mora paisā sarigalā. Hātaru gāṅku jibāku bāhārili. Galā belaku muñ lugā dokāna bātare gali. Galā belaku kāhnu Suāiñ o Gobarā Bārīka tanti dokānare lugā kiñuchhanti. Mula chāla (idiom) sabu chhiri yāichhi. Tahiñ uttāru “ṭaṅkā goṭie dei kari lugā ne” boli se tanti kahilā. Tāhā pare eka ṭaṅkā karātaru kāṛhi kari Gobarā Bārīka delā. Gobarā Bārīka ṭaṅkāṭie debāru se lugāku chiri kari delā, suukāe o goṭie paisā madhya delā. Se delā pare āme mächha dokānaku galuñ. Ehā pare se tant-mächha dokānaṭhāku yāi Gobarā Bārīkaku jhīnkilā. E dui loka jhīnkā jhīnki hoi lugā dokānaku āsile. Kichhi mächha muñ kiñithili. Mächha gheni muñ gāṅku chāli gali. Gobarā Bārīka e tanti hātare ṭaṅkā debāra muñ dekhili. Se tanti dui thara dekhi kari se ṭaṅkāṭi rakhi kari suukāe o paisā goṭie delā.

TRUTIYA SĀKHĪRA JAMĀNBANDI

Muñ Gurubāra dina hāṭaku yāi thili. E āsāmi o se tanti lugā mula karu thile. Āme e āsāmiku pachāribāru e āsāmi kahilā, “E lugāra dām bāra anā helā”. Tanti dām māgibāru e āsāmi se tantiku ṭaṅkāṭie delā. Tanti se tankāṭi tini thara bajāi kari se lugā upare rakhilā. Tanti suukāe āu goṭie paisā kāṛhikari e āsāmiku delā. Tāhā pare se tanti Gobarā Bārīkaku lugā dei delā. Tāhā pare muñ mora gāṅku chāli gali. E rasa (Jāl) ṭaṅkā Gobarā Bārīka se tantiku dei nāhiñ. Muñ pāk hare thili. Se tanti tini thara ṭaṅkāku bajāilā. Bhala ṭaṅkā hoi thibāru rakhi kari suukāe o paisā goṭie tāku se delā. Sete belaku chāriṭā samaya hoi thilā.

JANE KAIDIRA JAMĀNBANDI

Prathama mudei Āsir Mālīka sahita more chāri bārsha helā jami bishayare bibāda hoi āsu achhi. Barshe Sāhebaṅkaṭhāre jami bishayare se nālis karithilā. Dābi darkhāst Ghumsura tahasildārāṅkaṭhāku paṭhā galā. Tahasildār dariyāpta kari ukta jamire mote hakdār kale. Se dwitīya thara o trutiya thara tahasildārāṅkaṭhāre dābi kalā. Tahasildār tāhāra nālis grahana kale nāhiñ kī tāhā kathā sunile nāhiñ. Tahiñ āra bārsha Āsikā kacherire (court)

se dābi kalā. Tāhā madhya sunāgalā nāhiñ. Se dinathāru āji paryyante Āsir o ām madhyare bibāda hoi āsuachhi. Iti-madhyare gata "june" māsare Forest Overseer sāheb Darpingia ogerā grāma-mānānku āsi mote kahile : " Pariyāre thibā yeuñ gachhamāna hanā hoiachhi sesabu dekhāi dia". Se kahibāru muñ āu dui jaṇānka sahita jamimāna dekhībāku gali. Jamimāna dekhi tāra lamba osāra māpilā bād āmbhemāne gachhasabu gaṇilu. Se āmbha tini jaṇānku sākhi rakhile. Tahasildār "samana" (summons) karibāru sākhi rūpe Russellkūṇḍare hājar heluñ. Yeuñmāne baṇa gachha hānithile semānānka madhyaru tahasildār prati jaṇaku tini ṭānkā lekhāye jarimānā kale. Āsir Maḷika sahita mora epari bibāda thibāru āji paryyante tāra mora kathā bartā nāhiñ. Āsir maḷika mote badnām karuachhi āhuri yeuñ jami sakāsa se pūrbe mo sahita makadamā karithilā sehi jami mo ṭhāru chharai nebā matlapare se mote lāñcha dei achhi o muñ tāku daṇḍa diāi deli boli pramāṇa karibā pāiñ mo bipakshare pratāraṇā pūrbaka sāksha dei achhi. Muñ tāhāra ṭānkā nei nāhiñ. Āhuri jami hānibā bishayare tāra bhāiku jarimānā karāibā sakāśā o Dojiyā ṭhāru bandhā rakhithibā dui khaṇḍa bila muñ kiṇili boli mo saṅgare kete dina birudha hoi rahithilā. Prāye tini barsha taḷe Dojiyā chori karibāru dharā paṛilā. Sethire 'Police "Dipitī" (Deputy) "Ehi chori makaḷ damāre tu mote sáhājya kara" kahibāru muñ sáhāyya kali. Ehkāraṇaru Dojiyā mo námare rālis kariachhi mātra "September" māsā bāra tārīkharu muñ "Road" gumāstā kārjyare thili. Baṇa Sāheb hukum āsilā boli muñ kahi nāhiñ bā tāhānku ḍarāi nāhiñ. Mote ṭānkā deithibā bishaya semāne yāhā kahuchhanti tāhā michha aṭe. Darpingiā grāmaru mote ghauri debāku Kandhamāne tiri chāri thara miḷikari kathābārttā hauthile. Semāne deithibā jarimana ṭānkā Krishna Sāu semānānku pherāi nadele semāne tūku ṭānkā deithibāra abhijogā karibe boli Russellkūṇḍare kathābārttā heuthibāra tini jaṇa ṣuṇi achhanti. Āhuri madhya gata barsha muñ bila chashibāku dine jāu thili. Se Dojiyā mote māribāku kete jaṇa Kandhānku jamā kari rakhi thilā. Muñ chashibā samayare Kandhamāne bāhāri mote gāḷi dele: "Āu thare chashile tote hāñibu" boli kahile. Muñ tathāpi bila chāshi chāli āsili. Ehi hiṇsā rakhi mo biruddhare abhiyoga kariachhanti, muñ ṭānkā māgi nāhiñ ki

tànkara gāñku jài nàhiñ. "Road" gumàstà kàryyare thilà beļe muñ Badimà gràmare tini chàri māsà rahili, kintu Bishnu sànge mora kebe kathàbàrttà hoi nàhiñ ki muñ tàhàthàru òankà àñi nàhiñ ki tàku mągi nàhiñ. Balingià nìbasí Maļikà ogerá mothàru barshaku barsha dhàna řiņa nianti. Se řiņa mągibà pàñi muñ thare yài thili. Áhuri mora ilakà lokamàne tharaku thara seřhàku dhàna mągibàku yài achhanti. Ebarsha se Maļika goťae bara baņaku hāñi achhi o grāmabāsi yāka nuā ghāra toļi achhanti. Ebishaya Forest Overseer sāhebañku jaņaibàru Overseer sāhebañkara pàikamàne (peons) yài Kandhamānañku tàkit karithibàru muñ jañaili boli mane kari se Maļika mothàre hiñsà rakhi achhi. Muñ tàthàru òankà nei nàhiñ ki tàku mągi nàhiñ. Muñ yebe Kandhamānañkathàru bilaru gachhamāna hañiba sakāśa òankà nei thāānti tebe Forest Overseer sāhebañku gachha hāñibà bishaya kipari jañai thāānti. Bilaru Semāne yete gachha hāñi thile se sabu bila bishaya Overseer sāhebañku jañai achhi. Overseer sāheb bilaru gachha hāñibà bishayare òanku jañai sakāśa ādeśa dei thibàru muñ òanku jañai thili, nohile mora kichhi kàryya na thilā. Kandhamānañku jarimānā kalā uttāru mote nās karibàku semāne bichāra karuachhanti boli sete beļe Overseer sāhebañku jañaitthili. Semāne deśa yāka ekā, muñ goťie loka. Ájaku kođie barsha helā se grāmare ghara kari rahiaçhi o chāsa kari bañiyya kari pratiposhāña heu achhi. Semāne mo nāmāre michha nālīs kariachhanti mātā muñ dosha kari nàhiñ. Bila bandhā rakhi Ásir Maļikaku òankà dei thibà kathā Brunda Sundiki jaña achhi taha thàru anusandhāña kale jāñipāribe. Muñ se Darpiñgiàru chālī yibàku ichhā karuchhi mātā mora karjā dhāna karjā òankà o bila bandhā òankà na debàru muñ yài pāru nàhiñ.

Part IV

Letters in Romanized Oriya and English

PART IV

1. FIRST PETITION

ENGLISH

The petition of us three persons Benu Behera, Narasingha Goura, and Sarathi Mahakuda, is as follows :—

It is now 21 days since the Berhampur police sent us hither. We are poor people, and gain our livelihood by daily labour. The two complainants have given us no batta, and up to the present time at the rate of two rupees a man, we, three people, have incurred expenses amounting to six rupees. As our children have nothing to eat at home, they must have suffered want. If your honour will therefore give us permission, we will go away to our homes. Moreover we will come and present ourselves on whatever day they summon us. May you graciously be pleased to understand this.

Saturday, the fifth day of the bright fortnight, month Bhadraba, year 1281.

2. SECOND PETITION

Sri Durga Madhab Singha Deo, zamindar of Baragara and Seragara offers salutation and makes the following prayer :—

I have duly received your letter No. 20, dated the 26th November last, favouring me with a passport in order to proceed to Sri Jaggernath, and have made myself acquainted with its contents. I informed your honour, however, that I wished to proceed to Sri Jaggernath in the month of Kartika, but when the passport arrived, the opportunity had passed away, and I was therefore prevented from going. I therefore write to let your honour know this. Be pleased to consider it.

The 14th December 1864.

3. THIRD PETITION

After many salams the petition which Sri Krushna Chandra Súra Hari Chandana Deú writes is as follows :—

I am staying here by your honour's orders. The Government peons who are with me, will allow no one to come near me, and give me trouble. At present the feast of Dasara is close at hand, and I ought to perform the customary ceremonies on the occasion

by piling arms. If the peons interfere with my people, the ceremony cannot take place. If the ceremony does not take place, it will be reckoned a sin to me, and I therefore beg that your honour will be pleased to issue orders to the peons not to interfere with my people either going or coming as well as not to prevent my performance of the customary festival, and that you will be pleased to grant me this favour.

Besides this, owing to my remaining here my means are exhausted, and I have much difficulty in meeting my daily expenditure. As I have no friends in the place, I am unable to borrow any money. I therefore beg that your honour will take pity upon me. Be pleased to consider it.

4. FOURTH PETITION

After salutation, the petition which Durga Madhab Singha Deo, zamindar of the taluks of Baragara Seragara writes, is as follows :—

Both my estates are covered with forest, and tigers, bears and other wild beasts constantly inhabit it. If therefore my peons go about without guns, swords, bows and arrows, etcetera, whether when with me, or when going about amongst the villages, it will be exceedingly dangerous for these people. Moreover, on the road which I have to travel to Seragara, there is a great deal of jungle and if these people do not carry their arms, my own life might perhaps be in danger. Besides, when I go into the Maliahs, if they do not carry arms, it will be impossible to get on. It is for this reason that when your honour was on your way to the Maliahs, I made the fact known to you at Surada. I therefore beg that your honour will grant me your entire favour, and be pleased to issue the necessary orders in my name and also to the station houses in my two taluks. Be pleased to consider it.

The 18th February, 1864.

5. FIFTH PETITION

After many salams, the petition which Lakshmi Narayana Patnaik, an inhabitant of the town of Parlakimedi writes, is as follows :—

Whilst I was discharging the duties of head writer, which is hereditary in our family, in the service of Sri Rajah Jagannath Gajapati, and supporting myself along with my family, your honour dismissed me, and as nine months have now passed since I was brought to headquarters as a prisoner, and the tenth month has begun, the soukars who lent me a thousand rupees refuse to give

me credit any longer, and cause me much annoyance. The women and children, forty souls in all, also suffer much for want of food and clothing. Moreover my aunt has rheumatism, my elder sister has diarrhoea, and my wife has fever, and as there is no one to help them, and give them medicine, it seems as if they must die. Besides, the twenty-first day and night of my son's birth is near at hand. For this reason and on account of the water and air here not agreeing with my body, and causing my stomach to swell, and giving me rheumatism, I beg that your honour who is just, generous, merciful, clever and all-powerful in this division will be pleased to give orders to restore me to my ancient office, and by granting me support will be pleased to protect my family of 40 persons and grant them their lives.

Be graciously pleased to consider it. Tuesday, the 2nd day of the dark fortnight, month Srābaṇa, year 1270.

6. SIXTH PETITION

After many salāms, the petition which Narayana Ray Guru, an inhabitant of the Fort of Surada writes, is as follows :—

On the 8th of this month as I was not worthy to visit your honour, I wrote a letter, and made known to you the ups and downs of my previous condition. You will (doubtless) have taken it into your consideration, and I now beg to state that formerly we enjoyed a good reputation in our family, and supported ourselves by trading, but as at present I have no work, the time passes in great distress (for me). Formerly your honour gave me work for some days in Surada as peshkār, but as I have no work at present, I only stay at home in great distress and do nothing. I therefore beg that your honour, who is a father to me, will take compassion upon me, and grant me employment anywhere in some capacity attached to a zamindary taluk, in order that I may earn my livelihood. I promise to discharge the revenue work in first rate style, and if your honour will try me for a year, your honour will recognize the manner in which I perform the work of Government. If your favour is not with me in the matter which I write about, I have no other refuge, neither have I any other means of gaining my livelihood. By my bad luck I have not had any opportunity of waiting upon your honour.

Be pleased to consider it.

The 22nd September 1848.

Narayana Ray Guru

7. SEVENTH PETITION

Sri Biro Sri Biradhi Bira Pratapa Sri Adikanda Anangabhima Deba Kesari, zamindar of the taluk of Pratapagiri, presents his compliments and writes as follows:—

I have received your firman, dated the 23rd October, telling me to despatch a true report of what had happened, with regard to the defendant Lokanatha Suain, and others who had had a quarrel with Lachhman Dala Behera, the renter of Pentha village in the taluk of Pratapagiri and other petitioners, about some land with the crop standing on it, which the latter had rented to the former, and I have made myself acquainted with its contents, as well as with those of the letter you enclosed therein. The true facts of the case are as follows:—

It is quite true that Lachhman Dala Behera and others, who are renters of Pentha village in Pratapagiri, have rented the disputed land on raiyatwar tenure. The land in question is raiyatwar attached to the village of Pentha, but has nothing at all to do with the land on the Jagannathapur side. Upon their bringing their case before me in the matter of the aforesaid disputed land, I assembled a “panchayet” some days ago, and passed a decision to the effect above recorded. I beg therefore to report the matter for your honour’s information by this letter, and to return at the same time the letter that you enclosed.

May your favour rest upon me and may you be pleased to consider it.

The 18th November 1863.

8. EIGHTH PETITION

After many salams, the petition, which Narayana Rajendra Patro, Sirdar of the Chinna Kimidi Maliahs writes, is as follows:—

About a month ago the villages of Mesi, Rabapali, Raja, Gerjang and some 20 or 30 other Kondh villages in the Manru country, which is under the Paniganda chieftain in my district, began a disturbance, and as it appeared to me they were preparing to fight, the headmen of the Mutha, inhabitants of Guluba village, viz., Bhakta Patra, and Padana Behera Dalai gave information to Chakra Behera and to Dalai Lachhman Madala, inhabitants of Madala and the headmen of that elaka, and proceeded to the spot in question, in order to try by all means to put a stop to the disturbances. In spite of their efforts, however, the Kondhs of the said village would not desist, and after pulling down their houses,

they left for the mountains. In a battle which took place, four Khondhs were killed, and one man wounded, and although the aforesaid Bhakta Patro and Padana Behera Dalai did their best to put a stop to the disturbances, they were unable to do so. Immediately upon their coming and informing me of the matter, I sent off a letter and the two individuals in question to your honour. Large numbers of Kondhs from the Maliahs, attached to the Baragara side, have also joined these Kondhs. I therefore begged in my letter that your honour would take the matter into your consideration and come here, as it would then be easy to put a stop to the disturbances. I also gave written instructions to all the fort-holders that if any outrages took place of a criminal nature, they were forthwith to send a written report of the same to Russellkonda. In accordance with these instructions, they have been in the habit of acting without fail from that time to the present, but whether in the present instance they have reported matters or not, I am not aware. I myself have received no information from them until now, but I now beg to report what I know to your honour in this letter.

Be pleased to consider it.

The 21st February 1863

9. NINTH PETITION

The petition of Janárdan Patra, who is performing the duty of Karnam in Khasapagada in the Baragara taluk, is as follows :—

I have neither land nor wages attached to my office of Karnam. I used (formerly) to receive yearly rusrooms in the shape of one Bharana of paddy for every acre of land from the cultivating raiyats and Inamdars, as well as other articles. Besides this, raiyats, subject to the Moturpha tax, and the merchants of the place used to give me a rupee or twelve annas for each house, but for the last two years, owing to the Government having abandoned the collections of the Moturpha (tax), all these people have proved refractory and will not pay me my fees. For the last five years also the Inamdars have paid me nothing, either in the shape of paddy or other things. As the raiyats did not pay me, I presented two petitions to the Collector, but got no answer to them. I have also informed your honour personally two or three times of the fact, and have presented petitions besides, but owing to my bad luck, it was all of no use. I, therefore, write this letter to you. This place is a fort, and if I do not stay here, and always do my work, I cannot exist. If I don't get any food, how am I to do my

work ? I, therefore, beg your honour to represent the whole facts of the matter to the Collector, and if I only receive my customary fees, I shall always continue in Government employ, and do my work. If, however, I cannot obtain my food in this manner, I will with your permission gain my livelihood in some other way, for I cannot continue in the office of Karnam. What more can I write to one so learned as yourself ?

Be pleased, Sir, to consider it.

The 15th June 1863

10. TENTH PETITION

To

T. J. Maltby, Esq.

Assistant Collector in the district of Ganjam

After many salams the petition of Ganga Dhara Pattanayak. Karnam of Grisola village of the Kodia Mutha in the taluk of Ghumsur, is as follows :—

Since I was confirmed in the office of Karnam in the above-named village, I have carefully discharged my duties. In fasli, 1279, in consequence of the Tahsildar ordering me to measure the above-named village, I did so in obedience to his orders. After measuring the village a sum of hundred rupees was added to the Government revenue, and in consequence of this excess of 100 rupees, the Karji, and all the raiyats argued that the Karnam had made the measurement, and had reported that they were liable in the sum of 100 rupees, as excess to Government. Accordingly the aforesaid Karji and the raiyats (lit. subjects) agreed amongst themselves to spite me, and wrote letters to the Tahsildar of the Taluk informing him that I was not in the village, although I was there all the time. From July to December, 1872, the demarcation and the whole survey of the village took place. If during this time I was not present in the village, how could the work have been performed ? Whilst I was constantly in the village the Karji and raiyats conspired together against me, and reported to the Tahsildar that I was absent from it. The Tahsildar made no inquiry into the matter, and after reporting me to your honour, dismissed me. Subsequently the Tahsildar recommended the Senior Assistant Collector to appoint a cutcherry peon named Rengea to the office of Karnam in the aforesaid village. Your honour, however, inquired into the matter and confirmed me in the office. In consequence of my being confirmed in the office of Karnam, the Tahsildar was displeased with me. For this reason he has three times since written to your honour, and recommended that I should

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be dismissed. I therefore pray that your honour will inquire into the whole matter and give me back my office. Moreover, since I have been confirmed in the office of Karnam, I have never done anything wrong, and the ten members of our family who feed on Government rice and water, performed the work of Government, and we gained our livelihood thereby. Owing, however, to the loss of my office, we ten people have become helpless. If therefore your honour will recommend me for Government employment in some other place, my family of ten persons will be able to gain a livelihood and manage to exist. On the other hand, however, if your honour raises his arm against us, we shall become helpless and have to subsist by begging.

11. ELEVENTH PETITION

After many salams the petition which Sudarsana Pattanayaka, Karnam of Kumunda village in the Mutha of Jaganath Prasad in the taluk of Gumsur writes, is as follows :—

Owing to certain raiyats of the aforesaid village, viz., Mangala Padhana, Jaganatha Padhana and the rest of them, cultivating waste land without first making an application for it, and my entering the same in the accounts after measuring it ; owing to my increasing the assessment by measuring the village in Fasli 1280 and to my giving information to Government against those persons who did not pay the tax due for removing valuable timber ; owing to my reporting to Government the names of those persons who threw rubbish into the street ; owing to my distraining the property of those raiyats, who did not pay their arrears upon the appointed date of the assessment falling due ; owing to my having reported to the late Tahsildar that Hari Naik, a Samastana Paik of the village had dug a well at the foot of the bund recently repaired, thereby damaging the tank bund, and owing to the Tahsildar causing the well to be filled up in consequence ; and lastly owing to my imposing the tax upon the earnings of the same individual with reference to the Indian Incometax Act passed by Government ; for all these reasons, the aforesaid people bear me a grudge, and for some years past have brought false complaints against me. At present, in consequence of my having made a charge against these raiyats five months ago for throwing down rubbish, they assembled in one spot (lit. sat down), and after some of them had agreed to be the complainants, and others the witnesses, they asserted : firstly, that I had secretly cultivated land bearing an assessment of three annas ; secondly, that I had embezzled Government revenue because I had accidentally omitted to insert any date in a receipt ; and lastly, the complainants and their shepherds

gave evidence that I had embezzled the pound dues collected from the shepherds, because I had prevented the raiyats' female buffaloes from trampling down the bund recently repaired by Government. The persons who were witnesses in the first case, then became complainants in the second, and deposed that the Karnam had pledged his Inam land for ten rupees, because I had allowed the first complainant Jaganatha Pradhana to cultivate part of it, and in order to prove this, they produced a forged document made by the complainants, and to which they themselves were the only witnesses, and although neither I nor my divided brother had executed the document, owing to the name of the person who wrote the document not appearing upon it, they asserted that I had written the whole of it, so as to appear as if my brother and myself had each of us consented in part. Had I really mortgaged my land to the first complainant, why would the complainants not have informed the Government of it in the first complaint that they brought against me? With regard to this fact I informed the Tahasildar that I would prove that the complainants had conspired against me, but without paying any attention to this, he never wrote the matter in my statement, nor examined the witnesses whom I called, and without paying the slightest attention to what I said, he accepted the story of the complainants as perfectly true. I therefore beg that your honour will be pleased to take compassion upon me, and after calling for the records of the cases inquired into by the Tahasildar, that you will ascertain all the circumstances connected with the complaints preferred against me, and reverse the sentences passed upon me.

The 25th January 1873

The signature of

Sudarsana Pattanayaka

12. TWELFTH PETITION

After many salams the petit on which the renter, the raiyats and other persons in the taluk of Gumsur beg to present is as follows :—

Up to Fasli, 1223, Rajah Dhanurjaya Bhanjo reigned in the above taluk. Owing to the Rajah however having probably misconducted himself, and the matter coming to the knowledge of Government, Mr.....came to this taluk accompanied by an army, and took the Rajah prisoner. The Government then placed the aforesaid taluk under "amani" tenure, and [Dili] Achuta Ram became manager, and transacted the business. Formerly Dyan Pattanayaka, who was Diwan to the Raja, and Ratana Pradhana had managed the country and were acquainted

with the affairs of the Kondh Maliahs attached to the taluk. In Fasli 1226, two persons named Dora Bisoi and Bahu Balindra began to create disturbances and after first killing Ratana Pradhana and Dyan Pattanayaka, they caused disturbances throughout the country and in three days' time burnt all the villages of the taluk, killed and beat the people, and plundered all their property. The people of the taluk then abandoned all that they had and fled to the different taluks of Dasapala, Nuagada, Athagada, Dharakot and Surada, and there we abode. For a whole year, we remained in these taluks, suffering much distress. In the meanwhile the people who had caused the disturbances got hold of a female child and pretending that it was the Rajah's son Bala Bhadra Deu, they made it Rajah. The Government, however, detained Rajah Sri Kara Bhanj at Bhabapura (Bapur). The Rajah having left that place by some means or other, came to Durgaprasad, and having summoned the people, who had caused the disturbances, to the place and sent for the female child, whom they had made Rajah, he ascertained its sex, and forwarded the child to the gentleman. Subsequently Mr. Thackeray came to Nuagan, and after summoning Sri Kara Bhanj, the Rajah, he made over to him the estate, and sending for the people who had fled from this and the other taluks, he entrusted them to the Rajah's care, and departed. During the fourteen years that the Rajah reigned, besides affording us every protection, he allowed no thefts, disturbances, or other misdemeanours to take place, and we lived in great comfort. After this, in Fasli 1242, the Government brought forward Dhanurjaya Bhanj as Rajah, and gave him the estate, and upon their detaining Rajah Sri Kara Bhanj at the shrine of Purushottama, Dhanurjaya Bhanj reigned as Rajah for three years. Upon his incurring the displeasure of Government by some misconduct, the Rajah through fear fled to the Maliahs, and upon their bringing an army into the country, and having summoned all the paiks of the taluk, he gave them strict orders not to fire upon the Government troops. In the meanwhile the Government troops advanced and encamped at Galeri. Up to that time not a single bullet had been fired. The riotous people, though they had formerly caused the disturbances, disobeyed the Rajah's orders, and fired upon the troops. The Rajah hearing that his people had disobeyed his orders, and fired upon the Government troops was grieved, and departed this life in the Maliahs. Those people then plundered all the wealth and property that the Rajah possessed. They burnt and plundered the taluk, and fired besides upon the Government troops. After this the Honourable Mr. Russel advanced with a considerable army. Braja Raj Bhanj, the son of Rajah Dhanurjaya

Bhanj, then came to Nuagan together with his family, and gave himself up to Mr. Russel. Mr. Russell detained him in old Gumsur, and taking the troops with him he went over the Maliahs and investigated matters, hanging some of the rebels, and transporting others as prisoners to some other country. The Government also deported Braja Raj Bhanj from the country, and detained him elsewhere. After a tahsildar had been appointed to the taluk, no disturbances took place, and for some time we lived in peace. Mr. Russell also protected us, rayats, and in order that no disturbances might occur, he allotted Inam land to the Sirdars, Naiks and Paiks of the taluk, 1,500 men in number. In Fasli, 1256, the former rebels and the people attached to them joined together and commenced disturbances, burning the villages, and killing and plundering. Owing to these disturbances, General advanced into the country with an army, and whether owing to the influence of certain persons, or because he thought it right, he released the persons who had been confined in the prison at Nuagan for taking part in the disturbances with the other rebels. Upon their being released, these people lost all fear, and by burning the villages, killing the people, plundering our property, and committing numerous other misdemeanours, they have caused all sorts of trouble for the last three years. We people in the taluk, are all of us without any security and are afraid for our lives. Owing to no man moreover being able to follow his trade or profession in peace, we are reduced to the last extremity by this accumulation of evils. Moreover, the rebels after coming to a village and burning it, and killing people, say to the others: "If you people in the taluk don't go to the Sirkar, and beg of them to set up the Rajah, neither your lives nor your property will be safe". They also state openly that the Rajah's child is with them. For three years past, these troubles have not been put a stop to, and now that they are constantly repeated, the lives of all the people are in danger. We therefore humbly pray that your honour taking into consideration the safety of the people, will determine, whether it is better, as it appears, to put a stop to this accumulation of evils by restoring the Raja in order that we may live in peace; or, if this course does not commend itself to Government, that either troops may be sent, or other steps taken in order to take all these rebels prisoners, so as to allow of a stringent enquiry being made, in order that a repetition of these troubles may never again occur, and in order that we may henceforth continue to live in peace.

Be pleased to consider it.

The 22nd December 1848

13. THIRTEENTH PETITION

The humble petition of Haribandhu Sahoo of Akhandalpur, pragona Banchhas, thana Gopa, district Puri, most respectfully sheweth :—

That the accused Rama Sahoo and the petitioner are uterine brothers. Their Nijchas lands in the Makadami held jointly have since been partitioned amicably and they have raised crops in their respective lands according to their respective possession. But the above named accused, Ram Sahoo being a man of turbulent nature threatened the petitioner to harass him and to cut away his crop from plot No. 250 which is Nijchas land in the exclusive possession of the petitioner. The accused further threatens the petitioner to assault him and to take away his life in the event of the petitioner cutting away the crop from the aforesaid land. Although the petitioner prevented him from cutting away the crop the accused does not listen to it and is making attempt to beat him and to do him mischief. Such conduct of the accused causes apprehension to the petitioner.

In filing the petition the petitioner prays that it may be sent to the Sub-Inspector of Police of thana Gopa for enquiry and for warning the accused and his men not to cut away the crop from the petitioner's land, not to commit breach of the peace and cause no mischief. If the charges are proved, proceedings under section 107 of the Criminal Procedure Code may be started.

The 5th September 1939

14. FOURTEENTH PETITION

The humble petitioner of Agani Sahoo of Ranihat, district Cuttack, most humbly and respectfully sheweth :—

That some two years back the petitioner married Gelhi Dei, the daughter of Gopi Sahu, an inhabitant of mauza Satabatia under thana Salepur according to the custom of his family and used to maintain her. Two children who were born to her through the petitioner died. The petitioner's father-in-law, Gopi Sahu, is a man of wicked nature and of evil conduct. Three months ago he took away the petitioner's wife without his knowledge and having come to know that he was intending to give her away in marriage for the second time with the hope of getting some money, the petitioner went to bring her back to his house but the accused quarrelled with him and attempted to assault him and there is, therefore, every likelihood of breach of the peace. The petitioner placed his complaint before the president but he did not listen to it.

The petitioner, therefore, prays that the accused may be warned and Police help may be given to the petitioner in bringing his wife back to his house.

The 10th March 1938

Agani Sahoo

15. FIFTEENTH PETITION

To

The Collector, Cuttack

The inhabitants of mouza Adhang, prapana Hariharpur, thana Jagatsinghpur, district Cuttack submit the following petition :—

The mouza is situated on the bank of the river Hansua. In the current year the river overflowed its banks owing to heavy rains. As a result of the flood the Local Board road which crosses this river was breached at four or five places. All the cultivated lands in the mouza were therefore continuously under water for days together. As a consequence all paddy lands have been washed away and all crops have been totally destroyed. Most of the lands have been sand-ridden. In respect of one-fourth of the lands some crop is expected for seed and from the rest of the lands nothing will be harvested. As their pecuniary condition is deplorable they are unable to raise any other crop. The Mahajans are unwilling to give loans as they do not see the future prospects of the crops. The labourers are struggling in distress for want of food for want of wages. They are unable to find any money for meeting the expenses of journey to places abroad in order to earn something for the maintenance of their families. As the crops have been completely washed away it is imagined that famine is inevitable and they will, therefore, be put to untimely death for want of food. Moreover, for want of straw they will be turned homeless as their dwelling houses will not be thatched. Condition of cattle in the village has also become unbearable for want of fodder.

The petitioners, therefore, humbly pray that your honour will be kind enough to make a local enquiry and sanction remission of rent on lands from which crops have been washed away, for which act of kindness they shall ever remain grateful.

The 4th July 1939

Narasingh Das and
other inhabitants

16. SIXTEENTH PETITION

The humble petition of Narayan Swain, village Kotakana, pragana Hariharpur, district Cuttack most respectfully sheweth :—

That the accused is the petitioner's tenant. The petitioner kept a she-calf of reddish colour in charge of the accused for bringing her up and it was agreed that he would take the milk and the calf of the first delivery and would return the cow and the calf after the second delivery. The accused, therefore, took the milk and the calf after the first delivery. But as the petitioner's brother, Krupasindhu Swain filed a petition against the accused in the Civil Court and got the decree, the said accused, with the intention of avoiding the payment of the money left the house and is now putting up in another place by building a house there. The petitioner demanded the said cow as she gave birth to a calf a month back. The petitioner remained silent as the accused promised to return the cow after the twenty-first day of the birth (Ekoisa). But having failed to return the cow after the twenty-first day the petitioner sent a man to bring her. But the accused put off handing over the cow to the man. Then the petitioner accompanied by some gentlemen asked him for the cow, but he grew angry and said "I know nothing about your cow. Do whatever you like." When the accused thus played trick, the petitioner came back without picking up a quarrel with him. Keeping the said gentlemen as witnesses, the petitioner most fervently pray that your honour will be graciously pleased to forward this petition to the President, Daitari Jena, for enquiry and orders may be passed on the accused to hand over the petitioner's cow to him.

The 4th of June 1936

Narayan Swain

17. SEVENTEENTH PETITION

The humble petitioner of Dhaneswar Das, village Salijang, pragana Balibisi, thana Jagatsingpur, district Cuttack, most respectfully sheweth—

That petitioner's dwelling house is in the jurisdiction of the abovenamed thana. Kahnai Das is his neighbour. As he has no good feelings with Kahnai Das and others, they, with the intention of putting the petitioner into troubles, are unnecessarily raising quarrels and are putting thorns and refuse on the places frequently used by him. In spite of petitioner's warning, they, without paying

any heed to it, are ready to beat him. Moreover, they having combined with some of the turbulent inhabitants of the village are abusing the petitioner and are threatening to beat him and his family. In such condition, inspite of petitioner's earnest request of not committing such things, the above accused persons do not listen to it and are threatening him more and more. The petitioner very much apprehends their such conduct. The accused persons are great in number. As they are rich, wicked and ill-intentioned, the petitioner has to live very cautiously for fear of their doing mischief. Still, without being satisfied, they are telling openly that they will assault the petitioner's family by entering into his house, take away his household properties by force and will put his cattle in Kine-house after driving them from the grazing field. Also they will put the petitioner into unnecessary expenditure by bringing false cases against him. Again, some of them are contemplating to excommunicate the petitioner in the village in order to harass him. Without refraining from this, they are ready to trouble the petitioner more, although he lives cautiously for fear of them.

In these circumstances, the petitioner finding no other way out seeks your honour's mercy and earnestly pray that your honour will be kind enough to forward this petition to the Sub-Inspector of Police of Jagatsingpur thana for enquiry.

The 15th January 1936

Dhaneswar Das

1. PRATHAMA ARJI

Benu Beherà, Narasiñha Gaurà, Sàrathi Mahàkura àmbhe tini jaṇànkara Darakhàst ehi :—

Barhampura "polis" (Police) àmbhamàñku eṭhàku paṭhàibàra ekoisì dina helà; àmbhemàne gariba loka; pratidina kuli kàma kari pariposhana heu. Mudei duheñ àmbhamànanàku kharcha deu nàhànti; adyàbadhi jaṇake dui tañkà hisàbare tini jaṇa chha tañkà kharcha kaluñ; àmbha ghare pilàmàne khàibàku na pài kṣeṣa pàu-thibe, e heturu hajuru anumati dele àmbhemàne gharaku jibuñ. Punarapi jeuñ dina ḍàkibe se dina àsi hàjara hebuñ. Dayàpurbaka ehà bujhibà heu.

Sana Bàraṣa Ekà aṣi Sàla, Bhàdraba māsà, Sukṣa pakshya Pañchami Śanibàra.

2. DWĪTYA ARJĪ

Taluke Baragara o Seragara jamindār Sri Durgā Mādhaba Siṅha Deo praṇāma jaṇai nimna likhita nibedana kare :—

Gata “nabhembra” māsa chhabis̄ tārīkhara korīe nambar chīṭhi sahita Sri Jagannāthaṅku darśana kari jibā nimitta rāhādharī hukumnāmā pailuñ o ehāra samasta hāl bujhiluñ. Kārttika māsare Sri Jagannāthaṅku darśana karibāku āmbhara bāñchhā thibāru hajuraṅku jaṇai thiluñ mātṛa rāhādharī hukum āsibā belaku yibāku subidhā na thibāru āmbhara yibāre pratibandhaka ghaṭilā. Ataeba hajuraṅku ehā jaṇāibā nimitta lekhiluñ. Bicharaku āṇibā hebe.

Aṭharaṣa chaushaṭhi sambatsara ‘Disambar’ māsa chauda tārīkha.

3. TRUṬĪYA ARJĪ

Śrī Krushṇa Chandra Sūr Hariehandana Deo aneka praṇāma kari ehirūpa nibedana karuachhi :—

Hajuraṅka hukum māni āmbhe eṭhare achhuñ. Āmbha-pākhare thibā sarkārī pianmāne āmbha ṭhāku kāhāku na chhār āmbhaṅku kasṭa deu achhanti. Barttamāna Dasharā utsaba karibāku heba. Pianmāne mora loka mēnaṅku bādha dele se bidhāna hoi pāriba nāhiñ. Bidhāna na hele sethiru āmbhara pāpa heba; e sakāṣa prārthanā ehi ki, āmbhaṭhāku yā āsa karibā lokaṅku bādha na debā pāiñ o utsaba sampādanaku nishedha na karibā sakāṣa pianmānaṅku ādeṣa debā nimante Hajuraṅkara bihita hukum heu o mora ehi prārthanā mañjura karibā heu. E bād āmbhe eṭhare thibāru paisā kauṛi sariyāi dainika kharacha chaḷāibāku bahuta kasṭa heuachhi. Eṭhare āmbhara kehi bandhu na thibāru taṅkā dhār karibāku madhya miḷu nāhiñ. E sakāṣa hajur āmbhaṅku rakshā karibāku hajuraṅku prārthanā karu achhuñ. Ehā bichāra karibā hebe.

4. CHATURTHA ARJĪ

Śrī Durgā Mādhaba Siṅha Deo, Jamindār, taluke Baragara o Seragara, praṇāma kari ehirūpa nibedana karuachhi :—

Ambhara dui jamidārire bahuta jaṅgala achhi, o bāgha, bhālu o anyānya banya jantumāne eṭhare bāsa karanti. Ehihetu āmbha

pàikālī lokamāne āmbha pākḥare thibā samayare kimbā gramamān-
kare bulu thibā samaye naḷi, khaṇḍā, kāṇḍa o tīra hatiyāramāna na
nei gale semānkara baṛa bipada heba ; puni āme Seragarāku yāu-
thibā samayare bātare aneka baṇa thibā yogu āmbha lokamānaṅka
nīkaṭare śāstra na thile āmbha prāṇaku madhya bādḥā āṣi pāre
āhuri māḷaku yibā samayare semāṅka thāre hatiyāramāna na thile
chaḷi heba nāhin. E sakāṣa hajur māḷaku yibā samayare Surarā
thāre e bishaya janāi thili. E heturu hajur āmbha upare pūrṇa
anugraha rakhi āmbha thāku o āmbha dui tālukare thibā ghara
thāku hukum pathāibā hebe.

Atharaṣa chaushaṭhi sambatsara phebruary (February) athara
tārikha.

5. PAÑCHAMA ARJI

Pārālā Kimuṇḷi Sahara nibāsi Lakshmi Nārāyaṇa Paṭṭanāyaka
aneka prāṇama kari o lekhi kari ehi arji karuachhi :—

Śrī Jagannātha Gajapati mahārājāṅka chhāmure āma puru-
shānukramare hed (Head) gumastā naukāre thāi sakutumba
pariposhāṇa heu thilūṇ ; hajur mote barkhāst kari hajuruku anāi
ājaku na māsa yāi daṣa māsa helā, kaidi rūpare rakhibāru hajāra
taṅkā ṛina yeuṇ sākāramāne deithile semāne āu dhārdebāku manā-
kari bahuta kṣeṣa deu achhanti. Chāḷiṣ prāṇi stri bālaka anna
bastra sakāṣa atyanta kaṣṭa pāu achhanti, puni mo sāna māku
(khuṛiku) bāta bedanā, mo apāku grahaṇi roga, mo bhāryāku jwara,
emānaṅku aushadha dei rakshā karibāku kehi na thibāru agatyā
semānaṅkara prāṇa galā pari diṣu achhi. Mo puara ekoṣiṣa madhya
nīkaṭa hoi achhi, e kāraṇaru o e pāṇi o pabana mo dehare nayāi
ṛeṭa phulā o bāta bedanā hoi achhi. E kāraṇaru hajur ye ki
nyāyabān, dharmāṣiḷa, dayābanta, bibekī o ‘dibijanare’ paramēswara
swarūpa atanti, mora chāḷiṣ prāṇi kutumbāṅku prāṇa dāna dei
saṅgrakhāṇa karibā sakāṣa anugraha karantu o mo purushānu-
kramika naukāre mote rakhi pariposhāṇa hebā nimante hukum
sakāṣa chi prārthanā karuachhi. Dayā pūrbaka bichāra karibā
heu.

Sana bārāsa saturi sāla srābāṇa krushna dwiṭiyā Maṅgaḷabārā.

6. SHASHṬĀ ARJĪ

Surarā gara nibāsī Nārāyaṇa Rāya Guru aneka prañama kari ehi rūpe likhita arji karuachhi :—

E māsa ātha tārīkhare hajuraṅka darśana sakāśa yogya nathibāru mora pūrba sukha duḥkha lekhi goṭie arji karithili. Hajur abaśya ehā bichāraku āṇi thibe. Ebe muñ janāna karuachhi ki, pūrbaru mora purushānukramare baralokapaṇa thibāru byabasāya brutti kari pariposhana heu thibāru barttmāna kichhi pāṭi (kārjya) na thibāru bahuta kasṭtare kāla jāpana karuachhi. Mote madhya hajur surarā peṣkār pāṭi kichhi dina dei thibāru e kārjya chālāu' thili, ebe pāṭi nathibāru ghare bahuta duḥkhare kebaḷa bāsi rahiachhi. Ethaku mābāp dharma-swarūpa hajur moṭhāre dayā kari keuñthāre hele jamindār tāluk sambandha pāṭi goṭie dayā kale muñ pariposhana hebi. Mo hātare mālgujārī (revenue) sambandha pāṭi uttama rūpe chālība Hajura barsha goṭie mātra dekhile muñ sarkārī pāṭi kipari chālāu achhi tāhā jāṇi pāribe. Mora lekhībā bishayare moṭhāre hujuraṅka anugraha nobile mora āuanya śaraṇa nāhiñ. Mora bharana poshanara anya upāya madhya nāhiñ. Mora dūradrusṭa sakāśa hajuraṅku anusarāna karibāku mora subidhā hoi nāhiñ. Dibya chittaku ehā āṇibā hebe.

Sana ātharaśa āthachālīs sālā Septembar māsa bāis tārīkha.

Nārāyaṇa Rāya Guru.

7. SAPTAMA ARJĪ.

Pratāpagiri tālukara jamindār Śrī Bira Śrī Biradhi Bira Pratāpa Śrī Ādikanda Anāṅgabhīma Deba Keśori tāhāṅkara sammāna janāi ehi rūpe lekhu achhanti :—

Pratāpagiri tāluk penṭha grāma mustādār Lachhamana Daḷa Beherā ogera mudei Lokanātha Swāiñ ogera mānaṅku dei thibā jami o tahiñre janmi thibā phasala o ehi jami sambandhiya bibāda bishayare ki ki ghaṭi thilā sethira sabu hāl janāibā nīmanto 'aktobar' (October) teiśa tārīkhare lekhā hoithibā hukumnāma (firman) pāiluñ. Āmbhe ehāra samasta hāl o hajuraṅka prerita arjira samasta bibarāna jāṇiluñ. E makadamāra prakruta hāl ehi :—

Pratāpagiri penṭha mustādār Lachhamana Daḷa Beherā ogera bibādiya jami rayati satware dei thibāra sata. E jami

penṭha grāma sambandha rayati jami àu Jagannāthapura ilākā jami sahita sambandha nāhiñ. Uparoktā bibāḍiya jami bishayare āmbhaṭhare dābi āṇibāru āmbhe ketaka dina pūrbe pañchāyat karāi upara lekhā mutābak phāisala kari thiluñ. E bibarāṇa hajurāṅka jāṇibā nimante arji dwārā nibedana kaluñ, o hajurāṅka prerita patra madhya pheri paṭhāiluñ. Āmbhaṭhare dayā rakhi chā bichāra karibā hebe.

Sana aṭharaṣa teshāṭhi sālā Nabhembar māsa aṭhara tārikha.

8. ASHTAMA ARJI

Sāna Kimuṇḍi Mālā Sardār Nārayaṇa Rājendra Pātra aneka salām kari yeuñ darkhāsta lekhi thile tāhā nimnare diā yāuachhi:—

Mo ilākā Paṇigaṇḍā padhānara Mesi, Rabapali, Raja, Gerjaṅg ogera-prāya koḍie tiriṣ khaṇḍa grāmara Kandhamāne ājaku māsaka tale gaṇḍagoḷa jāṭa kari yuddha karibā sakāṣa āyोजना ārambhā karu thibā bishayare Gulubā grāma nibāsi se muthāra padhānmāne Bhakta Pātra, o Padana Behera Daḷāi, Mādaḷā grāma nibāsi se deṣa padhāna Chakra Beherā o Daḷāi Lachhamana Mādaḷāṅku jāṇāibāru semāne goḷmāl nibārāṇa sakāṣa bibāda sthāḷaku yāi thile; mātra aneka chesṭā kale madhya ukta grāmara kandhamāne nibrutta na hoi semanāṅkara gharamāna bhāṅgi dei parbatamānāṅku bhāṇari gale. Yuddha karibāre chāri jāṇa Kandha marigale, goṭie Kandha madhya āghāta pāi thilā ebañg yathā sādhyā chesṭā kale suddhā uparokta Bhakta Pātra o Padana Beherā Daḷāi goḷmāl dabāi na pāri mote jāṇāibāru sehikshāṇi se dui jāṇa āsāmīṅku e arji saha hajurāṅka nīkṭaku paṭhāi deli. Se Kandha mānāṅka sahita madhya Baragāra elākā Mālā mānāṅkara bahuta Kandhamāne miṣi achhanti. E sakāṣa se dwanda sahajare nibārāṇa hebā bishaya hajur bichāraku āṇi eṭhāku āsibe boli arjire nibedana karithili, àu madhya mora elākā gāra mālikamānāṅku semānāṅka deṣamānāṅkare phaujdāri sambandhiya kaṇṇasi ātyāchāra ghaṭile tāhā tatksṇāna Rusulkunḍāṭhāku likhita bhābare jāṇāibā sakāṣa samāsta gāra mālikamānāṅku tākid karithili. Se prākāre madhya se samaya thāru e paryyanta semāne sehi upadeṣa māna māni chāli āsu achhanti; barttāmāna sehi bishayare se

àsànimàne separi bibaràna deleki nàhiñ mote janà nàhiñ. Mote madhya e paryyanta kaunasi sambàda dei na thile. Mote yàhà janà achhi se sabu hajurañka gochara nimante nibedana kali. Anugraha kari bichàra karibà hebe.

Atharàsa teshathì sambatsara 'Pheburuari' (February) màsa ekoisà tàrikha.

Màla Sardar Nàrayana Ràjendra Pàtrankara dastkhat.

9. NABAMA ARJI

Baragara tàluk Khàspagara elàkà karana pàiti chalàuthibà Janàrdana Pàtrankara darkhast ehi ki—

Mora karana kàryya sakàsa jami ki barttana mote kichhi mìlì nàhiñ. Chàsa karibà rayatankathàru o inàmdàrankathàru jami ekaraku rusum dhàna eka bharana àu jinisa madhya ethi púrbaru barshaku barsha mìlìasuthilà. Ehà chharà moturphà tikas deu thibà rayata manank thàru àu pentha mahàjanmanankathàru ghara gotike tankàe bà tini suukà lekhàye mìluthilà. Ájaku dui barsha helà sarkar ghara moturphà tikas chhàri dele boli e sabu loke abadhya hoi rusum deunàhanti. Ájaku pànicha barsha helà inàmdàrmàne madhya rusum dhàna bà jinisa rúpe kichchi mote deu nàhanti. E pari rayatmàne na debàru Sri Kalektar (Collector) sàhebankathàre duigoti arji madhya dei thili. Tàhàra kichhi jabàb mìlilà nàhiñ. Ápanankathàre madhya sàkshyàtare dui tini thara kahi arji madhya dàkhal kari thili, màtra mora adrushaku kichhi phalilà nàhiñ. E heturu àpananku ehi lekhà lekhili. Eta gara jàgà, sabubele rahi kàryya na kale banchi heba nàhiñ. Mote yebe khàdya na m liba muñ kipari chalibi? E heturu àpana mo upare dayà kari Sri Kalektar sàhebankathàku e samasta hāl janàibe ebañg yadi mote mohara chiradina paiasu thibà rusum diàyàe, tàhàhele muñ sadà kàla Sarakari naukarire rahi kàryya chalàibi. E pari bhàbe àhàra na mìlile, mote anumati dele muñ ye kaunasi upàyare hele nijaku pariposhana karibi. E karana pàitiku muñ pàibi nàhiñ. Ápananka bhali jàñibà lokanku adhikà ki lekhibi.

Dibya chittaku àni bichàra karibà hebe.

Atharàsa teshathì (1863) sambatsara jùn (June) màsa pandarà tàrikha.

10. DAŚAMA ARJI

Mānyabara Ti-Jo-Maltbi eskuaur, Gañjām jillā Esistant
Kalektar mahāśaya samīpeshu :—

Ghumsara tāluk Korā mūṭhā Girisolā grāma karaṇa Gaṅgā-
dhara Paṭṭanāyaka aneka prañāma kari lekhi dākhal karithibā
arji ehiki :—

Ukta grāma karaṇa paitīre mote mokarar karā hebāṭhāru muñ
yatna sahita paiti chaḷai āsi achhi. Sana bārāsā aṇāśi (1270)
phasalire ukta grāma māpibāsakāśa tahasildār hukum karibāru
tānka hukum anusāro muñ sehi grāma māpili; sadar grāma
māpibāru sarkāraṅkara adhikā sahe taṅkā kara bāṛhilā. Adhikā
sahe taṅkā baṛhibāru sadar grāma kārji o samasta rayata kahilo
karaṇa māpakari sinā āmbhamānka nāmāre sarkāraṅku adhikā
sahe taṅkā kara baṛhāi lekhi delā boli sadar kārji prajāmanō
ekamatta hoi moṭhāre īrshā kari muñ sadar grāmāra thile madhya
na thile boli kahi tāluk tahasildāraṅka ṭhāku chīṭhi lekhi thile.
Aṭharaśa bāsturi sambatsara jūḷai (July) māsa lagāet Disembar
māsa parjyante sadar grāma māpa o śimā nirdesa helā, yadi
e samayare muñ grāmāre hājar na thānti Sarakāri paiti kipari
chaḷi thāntā? Muñ grāmāro hājar thāuñ thāuñ mo nāmāre kārji
o prajāmanē ekatra hoi tahasildāraṅku muñ grāmāre hājar na thili
boli jaṇāile. Se kathāku tahasildār dariyāpta na kari mo nāmāre
dharmābatāraṅka hajurku lekhi mote kāmāru bāhāra kari dele.
Ehā pare sadar grāma karaṇa paiti tahsildār kachori pāika (peon)
Rengeāku debā pañi Sri Senior Esistant Kalektar sāhebaṅka
ṭhāku tahasildār supārīsa kari lekhi thile. Dharmābatāra hajur
e kathāku dariyāpta kari mote e kāmāre mokarar kale. Mote
karaṇa paitīre mokarar karibāru tahasiladār moṭhāre asantustā
hele; e heturu dharmābatāraṅka hajuraku mo nāmāre e madhyare
tini daphā lekhi karmāru barkhāsta karibā pañi supārīsa kale.
E samasta kathā dharmābatāra hajur dariyāpta kari mora paiti
mote debā sakāśa aneka prārthanā karuachhi. Ahuri madhyā
muñ karaṇapaitīre mokarar hebā ṭhāru sarkār paitīre kebe hele
kshati kari nāhiñ. Sarkāraṅka anna jalā khāi sarkār paiti kari-
daśa prāñi kutumba pratiposhana karu thilūñ; mora paiti yibāru

daṣa prāṇi kutumba hinastā hele. Ehi heturu dharmābatāra āu keuṇi thāre hele sarkār pāṭire mokarar karibā sakāṣa yadi supāṛisa karanti āmbhemāne daṣa prāṇi kutumba pariposhana hoi jibāna dhāraṇa kari pāribuṇ, nohile dharmābatāra āmbhamānāṅka bipakshare bāhu ṭekidele hīnastā hoi māgi khāibuṇ.

11. EKĀDAŚA ARJI

Ghumsur tāluk Jagannāth Prasād muṭhāre kumuṇḍa grāma karaṇa Sudarṣana Paṭṭanāyaka aneka prañama kari lekhi thibā arji nimnare diā yāu achhi :—

Grāma majkurara Maṅgaḷa Padhān, Jagannāth Padhān, Banmālī Padhān ogera rayatmāne darkhāst na kari banjara jamī chāsha kari thibā hetu, o ehā māpa kari hisāb kājaja mānāṅkare dākhal kari thibāru, bārṣa aṣi (1280) phaslire se grāma māpa kari jamābandi karibāru o phis na dei mūlyabān kāṭha nei yāi thibā bishaya sarkārāṅku muṇi janāi thibāru o dāṇḍare aḷiā pakāithibā lokamānāṅka nāma sarakārāṅka gocharaku muṇi āṇithibāru o khajāṇa asuli tārikhare ṭāṅkā na debāru rayat mānāṅkara sampatti aṭakāi bāru o marāmat hoi thibā huṛā taḷe se grāmārā samastāna pāika Hari Nāyak goṭie kua khoḷi pokhari huṛaku nastā karibāru pūrba tahasildār ukta kuaku potāi debāru ebaṇi ṣeshe sehi āsāmi upārjjana upare “income tax” āinānusāre tikaṣ, basāi thibāru ehi samasta kārāṇa nei upara likhita āsāmimāne mo upare hīṇṣā bahi gata ketaka barsha madhyare mo nāmāre michha nālīs māna kariachhanti. Barttamāna muṇi ājaku pāṇcha māsa helā aḷiā pakāibā bishyāre sehi rayatmānāṅku doshārpana karāi thibāru semāne eka stānare ekatra hele o semānāṅka madhyaru, ketejāṇa mudei hebāku o ketaka janā sākshi hebāku rājī hoi ehi rūpe prakāṣa karithīle :—

Prathāmāre, tini anā khajāṇāre muṇi luchāi kari bila chāsa kariachhi, dwitīyare goṭie rasidare kaunāsi tārikha ghaṭāṇa krame padi na thibāru muṇi sarkār ṭāṅkā tusarpāt kariachhi ebaṇi ṣeshare mudei o semānāṅkara gaurāmāne sākshya deṭhīle ki Sarkārāṅkadwārā hāl marāmati huṛā rayatmānāṅkara māi mainshīmāne chakuṭibāru muṇi aṭaka karithibāru tāṅkara gaurāmānāṅkathāru kañjiyāhutā phis asula kari ātmasāt karithīli.

Prathama makadamāre yeuñ lokamāne sākshi thile dwitiya make-
damāre semāne mudei hoi jamānbandi karithile ki karaṇa inām
jamiru kichhi prathama mudei Jagannāth Pradhānañku daśa tēnkēre
bandhā dei tēnku bhāga karibāku deithilā ebañ eha pramāṇa karibā
sakāśa semāne mudei mānañka dwāra kruta goṭie jāl dalil dākhal
karithile yahiñre kebaḷa schimānchīñ sākshi paṛi thile ; yadyapi se
dastābij muñ abā mora pruthaka hoi thibā bhāi madhya lekhi dei
na thiluñ, sehi dastābij lekhithilā lokara nām dastābijare na thibāru
semāne prakāśyare kahi thile ki muñ samasta dastābijati lekhi thili
yahiñru mora o mora bhāiañkara āñśika sammati thilāpari boḷha
heuthilā. Yebe ukta jami prathama mudeiku prakrutare bandhā
dei thānti, tebe mudeimāne mo nāmāre prathamāre āñithibā
darkhāstare Sarkārañku kāhiñki na jōñāile ? Mudeimāne mo
bipakshare shadajantra karithibā bishaya muñ pramāṇa karidebi
boli e ghaṭaṇā sambandhe tahasildārañku jañāi deithili kintu se e
bishaya chittaku na āñi mo jamānbandire e ghaṭaṇa lekhile nāhiñ
abā mo taraphā sākshi mānañku madhya pachārile nāhiñ ; mo
kathā kichhi na suni mudeimānañka kathā sampūrna satyaboli
grahana kale. Ataeba muñ Sri hajurare prārthanā kare ki hajur
moṭhāre dayā rakhi tahasildārañka dwāra tadanta hoithibā
makadamāmānañkara nathi sabu talapakari mo biruāddhare anā
hoithibā samasta āpattira ghaṭaṇā sabu nīrnaya karibā hebe ebañ
mote yeuñ dandabidhāna hoi achhi tāhā rad karibā hebe.

Sana aṭharsā testari sāla “ Jānuāry ” (January) pachisā tārīkha.

Sudarsana Paṭṭanāyanañka

Swākshara (dastakhat).

12. DWĀDAŚA ARJI

Ghumsur Tāluk mustājār o rayat ogera samasta loka aneka
salām kari lekhi thibā darkhāst ehi ki :

Sana bārsā teisi (1223) phasali abadhi uktā tālukare Sri
Dhanurjaya Bhañja rājā rājatwa karuthile. Sehi rājā manda
ēcharaṇare chalibāru o tāhā Sarkārañka gocharaku āsibāru kalektar
Sāheb e tālukaku sainya gheni āsi se rājāñku kaedikari
dhari nele. Tāhāpare se tālukakt Sarkāraghara “ amāni ” :

(khás) tale rakhi dele ; Achuta Rám manejar (manager) helo o kárjya bujhuthile. Purbe Dyána Pattanáyaka dewán rúp o Ratana Pradhán e dui jana mulaka bujhi e talukare Samasta kandha máj mánankara sabu bishaya jánu thile. Sana bárasata chhabis (1226) phasalire Dorá Bisoi o Báhu Balindra e dui jana goḷamála árambha kari se Ratana Pradhán o Dyána Pattanáyaka e dui janañku ádyare háni desare goḷamála kari tini dina bhitare e talukara prati gráma porí lokanku háni mári sabu padártha luṭi kale. Sehi talukara samasta loke jábata sarbaswa chhári Daśapalá, Nuágara, Áthagara, Dharákota, Surará talukamananku paláile o setháre ámbhemane yái rahiluñ. Barashe paryyante se talukamánankare aneka dukha kashta sahi rahithiluñ. E bhitare se goḷamála karithibá ásámimáne máikiniá pilá gotiku rájánkara pua Baḷa Bhadra Deo boli kahi táñku semáne rájá kari thile. Srikara Bhañja rájánku Sarkáraghara Bhábapuratháre aṭak rakhithile. Setháru sehi Srikara Bhañja rájá keuñprakáre ási Durgáprasádatháku gale. Dangá karithibá lokamánanku setháku dakái Baḷa Bhadra Deo boli yeuñ máikiniá piláku rájá karithile táñku anái máikiniá pilá boli nischaya bujhi Sáhebañka tháku paṭhái dele. Táhá pare “Thackeray” Sáheb Nuágañ tháku ási sehi Srikara Bhañja rájánku dakái áni rájatwa dei anyánya talukamánankaru o e talukaru paláithibá padhána rayata ogera lokamánanku dakái áni rájánka tháre samarpaṇa kari dei se sáheb cháli gale. Sehi rájá rájatwa karibára chauda barsha madhyare rayata mánanku uttama pratipáḷana karithile, áu chori, meḷi ádi kaunasi upadraba na thái ámbhemáne bahuta sukhare thiluñ. Ehápare sana bárasa bayáḷisi (1242) phasalire Sarkáraghara Dhanurjaya Bhañja rájánku áni rájatwa dei Srikara Bhañja rájánku Sri Purushottama mandirare rakháibáre sehi Dhanurjaya Bhañja rájá tini barsha rájatwa kale. Táñkara kaunasi manda ácharanaru Sarkar táñkaprati asantusta hebáru o Sarkar e mulakaku sainya áñibáru se rája bhayaro málaku palái yái e taluka páika samastanku dakái “Sarkáraghara sainya dalañku guḷi máriba náhiñ,” boli maná kale. Iti madhyare Sarkar ghara sainya agrasara hoi Galerí tháre rahile. Se parjyanta kaunasi guḷi phuṭi na thia. Rájánka hukumaku na máni purkare dangá karithibá sehi meñia

loke punarapi guji mārile. Eki loke tānka hukumaku na mārile Sarkārānka sainyamānānku guji mārile boli supi dukkhita hoi se rājā mājare prāṇa tyāga kale. Rājānka yete dhana o dravya thilā se sabu loke luṭi kari nele. Tāluka porī o luṭikari punarapi Sarkārānka sainyānku madhya guji mārile. Ekāpare mānānka Rasela (Mr. Russel) sāheb anela sainya dhari āsile. Sehi Dhanan jaya rājānka pua Braja Rāj Bhañja sakumbe Nuāgānānka 'Rasela' Sāhebanāthāre āsi ātma samarj āga kale. Sehi Braja Rāj Bhañjan ku puruṇā Ghumusarāthare aṅkai rakhi. Rasela sāheb sainya dhari māljāka buli sabu ghaṭaṇā tadanta kale āu ketaka meliānku phāsi dele; ketaka lokānku madhya anya deśaku nei lāndi kari rakhiṇe. Braja Rāj Bhañjan ku e deśaru nei Sarkārghara anya deśare rakhiṇe, e tālukare jāṇe Tahasildār rakhaibāru ketaka dina āmbhemāne samste kaupasi upadraba na bhogi nischinta hoi rahithilūn. 'Rasela' Sāheb madhya āmbhe rayata mānānku rakshā karithiṇe, punarapi repari kaupasi upadraba na heba ethi sakāśa e tālukare sardār, nāyāk o pāikamānānku mojare eka hajāra pāñchaṣa janānku inām jami dei thile. Sana lāraśa chhapana (1256) phasalire pūrba meliā lokamāne o semānānka saṅgare thibā anra lokamāne miśi upadraba ārambha kari grāmamānānku porī, hāni luṭi kale. Epari upadraba hebāru "Janareṇi" Sāheb sainya gheni e deśaku āsile. Ketaka lokānka pratipattiru heu alā nīje nyāya boli bichāribāru sehi upadraba karithibā sakāśa Nuāgānānka thāre bandi hoithibā lokānku āu ketaka meliānku madhya chhōri dele. Chhāri debāru se loke nirbhaya hoi gata tini barsa helā nānā dusta ācharaṇa kari grāmamānā porī, lokamānānku hāni āu padārthamānā luṭi kari biśeṣa upadrabamāna karu thiba beturu tālukare āmbha samasta lokānka kaupasi śānti na thāi prāṇaku bhaya heu acchhi; yātāra yeṇi brutti tā vyabasāyamāna acchhi tāhā nischintare na chālibāru ehi manda kāryya māna jamī āmbhamānka nēsa karu acchhi. Ekhānharā se meliā loke jeṇi grāmaku yāuchhanti tāhā porī, lokamānānku, hāni seṭhāre bahuchhanti, "Tāluka loke Sarkārānku kahi rājānku rājatwa karibāku āga nohile tumara prāṇa lā padārtha kichhi nīrāpāda rahiba nāhin". Semānānka thāre rājā pīlā acchhi boli semāne madhya prakāśyare kahanti. Gata tini barsa helā e upadraba

nibáranā na hoi barábar hebāru ámbha samasta lokañka práṇa upare bipada paḍuachhi. Ethisakāśa dharmábatáranā hajurare binīta prārthanā ehiki e tini barshare Sarkáran̄ku e upadrabamána nibáranapáñi prārthanámána kalā uttāre madhya, e abadhi nibáranā nohilá, e heturu ámbhe samaste kipari nirápadare rahibuñ e bishaya hajur bicháráku áñi e tálukare ráján̄ku rájatwa karibáku dele e upadrabamána nibrutta hoi ámbhemāne sukhare rahi páribuñ, athabá e upáya yadi Sarkáran̄ka manaku na áse, táhele sainya áñi abá áu keuñ prakāre e upadraba karithibā samasta lokañku dhari epari karā tadanta karáibe yepari áu kaunasi samayare hele ehi upadrabamána na ghaṭiba o ámbhemāne bhabishyatare yepari sukha sántire rahipáribuñ.

Anugraha kari ehá bichára karibá heu.

Atharaśa aṭhachāliśa (1848) sambatsara disembara mása báñi tāríkha.

13. TRAYODASA ARJĪ

Darkhást Hari Bandhu Sáhu, Sákin Akhandalpur, Pargana Bānchhās, Tháná Gop, ehi ki mudálá Rám Sáhu o ámbhe duheñ sahodara bhái aṭuñ. Ámbhara ijmálire thibá makadami bábat nijchášh jami mánan̄ku ámbhe o mudálá áposimate bañtana kari o tadanuyái dakhāl kari ye yáhar jamire phasala kari achhuñ mátra upara likhita mudálá dusṭa prakrutira loka thibáru plot nambara (250) bábat ámbhara pruthāka dakhali nijchášh jamire ámbhe prastuta kari thibá phasala káti nei ámbhan̄ku hairāna karibá nimante kahu achhanti; epari ki ámbhe ukta brutturu phasala kátibáku gale se ámbha sahita márpit kari ámbhan̄ku jibanare mári debá nimante dhamkáu achhanti. Ámbhe tán̄ku phasala katibáku báranā kale madhya se táhá na suni anisṭa karibá nimante thengá bári dhari máribáku udyata heu achhanti. Mudálán̄kara epari byabahárare ámbhe bhaya karu achhuñ. Ten̄u atra darkhást dákhāl kari prārthanā karu achhuñ ye mudálá o táhāñka paksha lokamāne yepari ámbhara ukta brutturu dhāna na káṭanti o ámbha sahita kaunasi anisṭa bá sántibhañga na karanti sethi nimante ukta darkhástaku Gop Tháná Munisi bábuñka (Sub-Inspector of Police) nikataku tadanta sakásá paṭhá yái

Sarakatire chári kimbá páncha jágare ghái hoi galá. Sutaráng ehi mauzára samúdāya cháshajami ekádikrame aneka dina paryyanta jala magna helá. Tára phalare barttamána samudāya jala jami dhoi yibáru phasala samúle nashta hoi achhi. Adhikānsa jamire báli charhi yái achhi. Kebała ekā chaturthānsa jamiru kichhi kichhi bihana mīlibāra áśá kará jáe. Báki jamimāñkaru kichhi mīlibāra áśá nahīñ. Barttamána árttika abastá bara sóchaníya. Sethi nimante anya kaunasi phasala deribāra upāya dekhi páru náhuñ. Bhabishyatare phasalara kaunsi áśá na dekhi mahájana-māne řina debaku aswikruta heu achhanti. Mūliámāne mūla abhá-baru khādya napái chatpat heu achhanti. Semane nija nija paribārabargañkara bharāna poshana nimante bideśaku yibáku ichhā kale suddhā rāstā kharchcha nimante tañká paisá pái páru náhānti. E barsha phasala yepari dhoi yái achhi sethuru anumán kará yāe ye durbhiksha abasyambhábi. Tenū ámbhemāne khādyañbhābare akāla mrutyu mukhare paḍibuñ. Adhikantu narā abhāba basatah nijañnijara básasthāna madhya ohhapara kari na pári básahīna hebuñ. Khādyañbhābaru goru gái mánāñka abasthā madhya ásahya hoi pari achhi.

Enu biníta prārthaná karuñ ye Sri hajur dayá bahi ukta bishayamāna sarjāmin tadanta kari dhoi yái thibá jamimānāñkara khajānā máfi dele ámbhemāne chiropakruta hebuñ. Iti.

San Unáisa āa anacháñlisa Sāla Julái (July) mása chári tárikha (4-7-1939)

Sri Narasiñha Dás ogera prajābrunda

16. SHORAŚA ARJI

Darkhást Sñi Nárāyana Swáiñ Sákin Koṭakanā, Parganā Hariharapur, Zillá Kataka, ehi ki áśāmñ majkur ámbhara prajā. Ámbhe goṭie náli rañgara chhará áśāmñ jimá dei chukti kari thiluñ ye prathama garbhara dudha o bāchhurí nei dwitíya garbhaku gái o bāchhurí ámbha jimāre dei deba. Tenū áśāmñ prathama garbhara dudha o bāchhurí neithilá; kintu ámbhara bhái krupásindhu swáiñ áśāmñ námare dewáni adálatre náliś o dikri (decree) karibáru ukta áśāmñ tañkáku phāñki debá matlabare gruha chhári dei anya jágare

gruha kari rahi achhi. Ukta gñt ájaku eka mása hebá jamaa karibáru ámbhe ámbha gñt mágiluñ. Tachuñ se ekoñk pare ámbha ghare chhári debá nimanto prati'ruta hebáru n'raba helufi. Kintu ekoñk pare chhári dei na yibáru ámbhe gñt knibá nimanto loka patháilufi. Kintu se lokaku gñt na dei ájikáli kahi táltul kalá. Ehápare ámbhe kete janyá bhadráloka rangaro nei taku gñt infyibáru se rági yáí kahilá " tumabhar ki gñt, muñ jáne náhiñ. Tumabhe kána kariba kara ". Ásámí chi pari phéñki debáru ámbhe táñka sahita kañi takrár na kari pheri ásiluñ. Ukta bhadrálokamánáñku súkhtí rakhi Sñi hajurañku prarthanañ karu achhi ye atra darkhástaku president (President) Sñi Daitáñi Jenáñka níkataku tadanta sakáśá pathai ámbha gñtku ámbhañku diá yibára bihita hukum sáðara heu. Iti.

Sana Úñáśa śa chhatíśa sáñ Jun (June) mása chári táríkha. (4-6-1936).

Śri Nārāyaṇa Swāñ

17. SAPTADAŚA ARJI

Darkhást Dhaneśwara Dás, Sákín Sálíjanḡ, Parganá Bálíbisi, Zilláh Cuttack.

-Thánañ Jagatsiñḡpur ilákáro adhinara basubás ghara achhi. Kanháñ Dás ámbhara padoshñi aṭe. Ámbhara Kanháñ Dás ogerañka sahita manántara thibáru semáne ámbhañku hairána karibá uddeśyare ámbhara chaḡaprachala stánamánáñkare kañtá pakái o mailá jamá kari ámbha sahita brutháre kañi takráñ árambha karu achhanti. Ámbhe ásámí manáñku ethiru báraña kale madhya semáne táhá na suni ámbhañku máribá nimante udyata heu achhanti. Áhuri grámara keteka khaḡa lokañka sahita menṭa bándhi ámbhañku o ámbhara strí pilámánáñku nánáprakára gñli dei máribá nimanto bhaya dekháu achhanti. Epari abastháre ásámímánáñku ethiru nibrutta hebá nimante anurodha kale suddhá semáne sethíre kañapáta na kari adhika bhaya dekháu achhanti. Semánañkara epari byabaháráre ámbhara biśesha bhaya hou achhi. Ásámímáne bahu sañkhyáka. Semáno dhanabán, dusṭa o khaḡa prakrutíra loka thibáru ámbhe semánañkara daurátmya nimante sábadhánare chaḡaprachala heu achhuñ. Tathápi semáne ethíre

santushṭa na hoi sabu beḷe kahuachhanti ye àmbhara ghare paśi àmbhara strī pilàmànanāku bejit karibe. Àmbhara dhana sampatti luṭikari bohi nebe o àmbhara goru gāi pariāru arāi nei kànjiāhatāro pakāibe. Áu madhya mithyā mālimakadamā kari àmbhānku bruthā karchchānta karāibe. Puṇi semānanāka madhyaru keteka bichāra karuachhanti ye grāmāre àmbhānku bàsanda kari hairāna karibe. Epari sthāḷe àmbhe anya upāya na dekhi Srī hajuranāka àśraya grahaṇa kari prārthanā karu achhuñ ye anugraha purbaka darkhāst Jagatsingpur Dàrogānka (Inspector of Police) nīkaṭaku tadānta karibā sakāśa paṭhāibāra àgnā pradāna heu. Iti.

Sana Uṇāisa sa chautirīsa sà'a māi (May) māsā sàta tàrikh.

7-5-1934

Dhaneswara Dās.

Part V

Stories in English and Romanized Oriya

PART V

ENGLISH

1. THE DEER AND THE LION

Once upon a time a deer ran away through fear of a hunter, and entered into a cave. A lion afterwards caught the deer there and killed it. Then the deer, as it was dying, began to say : "Alas ! what a misfortune has happened to me ; in fleeing from the hand of man, I have fallen into the hand of an enemy more powerful than he".

The moral of this is, that if a man does not act carefully, it may so happen that in fleeing from one danger, he will fall into another danger still more dreadful.

2. THE HARE AND THE TIGRESS

A hare approaching a certain tigress exclaimed : " O tigress, listen, whilst I produce numerous offsprings yearly, you from your birth until your death do not bring forth more than one". The tigress then said : " The solitary offspring which I produce is worth more than your numerous ones".

The moral of this is, that one good son is better than many bad ones.

3. THE WOMAN AND THE GOOSE

A certain woman kept a goose which laid every day a silver egg. Then the woman said to herself : " If I increase the goose's food, it will perhaps lay at the rate of two eggs daily". With this desire she began to give it more food than previously, but owing to the goose's stomach becoming swollen with excess of food, it died.

The moral of this is, that the man who is desirous of excessive profit loses even his previous gains.

4. THE MOSQUITO AND THE BULL

A mosquito sat on a bull's horn and, in its pride imagining that it was heavy, said to the bull : " If you feel tired by my sitting upon you, pray say so, and I will fly away to some other spot". The bull said : " O mosquito, I had not even the slightest idea that you were sitting upon me".

The moral of this is, that he who prides himself upon his own renown and prowess will speedily suffer shame.

5. THE MAN AND DEATH

A man who was carrying a faggot of sticks along, got very tired as it was heavy, and throwing down the faggot began to pray for his death. Then death approaching him said : " Tell me, why are you calling me ? " Hearing these words the man said : " I called you that you might place this faggot upon my head ".

The moral of this is, that all desire to dwell in the world, and lo ! even though a man be very old and unfortunate, yet scarce any one wishes for death.

6. THE TORTOISE AND THE HARE

Once upon a time a tortoise and a hare making the top of a mountain their goal, said : " Come, let us see which of us two will arrive there first ". Hereupon the two began to run. The hare owing to its being slender, light, and swift was boastful, and went to sleep in the middle of the road ; but the tortoise being heavy and slow, was afraid, and not delaying on the road was the first to ascend the mountain. The hare afterwards arose from its sleep and seeing that the tortoise had got there first, was much ashamed.

The moral of this is, that if there be a contest between a strong man and a weak one, it is very improper for the strong man to be careless, because, by the neglect and carelessness of a powerful man, a weak one is able to gain the victory.

7. THE THORN TREE

A thorn tree said to a gardener : " If any one were to take the trouble to plant me in a garden, and water my roots every day, then kings would certainly desire to see my flowers and fruit ". The gardener accordingly took it, and planting it in a fertile spot in the middle of the garden, watered it twice every day. By so doing the thorns of the tree all increased in strength, and owing to its boughs and branches extending, the trees that grew on all four sides of it, all perished ; afterwards its roots grew by degrees, and the tree overran the whole garden. Finally no one could go near it on account of the thorns.

The moral of this is, that if you give shelter to a bad man and protect him, his evil disposition will only increase, and, should you do him a kindness, he will only do you an unkindness in return.

8. THE BLACK MAN

A black man took his clothes off and smeared his body over with lime. A certain person thereupon asked him : " Why do you smear your body over with lime ? " Hearing this, he answered : " I am smearing my body over with lime in order to get white ".

The other man thereupon said : " O black man, do not give your body unnecessary trouble, for although you may be able to make the lime on your body black, yet lime can never remove your own blackness ".

The moral of this is, that a bad man may make a good man bad but no one can ever make a bad man good.

9. THE LION AND THE TWO BULLOCKS

A lion one day sprang at two bullocks in order to kill them but the two bullocks keeping together would not allow the lion to get between them and struck at him with their horns. The lion afterwards played them a trick and said : " O bullocks, if you will separate, I will do no harm, to either of you". The bullocks relying upon this speech separated, and the lion then killed them both.

The moral of this is, that so long as men remain united, no man's enmity can prevail against them, but once they separate, all will perish.

10. THE LONG-HORNED ANTELOPE

Once upon a time a long-horned antelope suffering from thirst went to a pond and drank. Then seeing in the midst of the water the ugliness of its feet it was grieved, but on seeing the length of its horns it was pleased. In the meanwhile some hunters approached, and the antelope fled to the open waste land, and the hunters were unable to catch it. Afterwards it entered a dense jungle and its long horns becoming entangled in the branches of trees and in brambles, the hunters killed it without any difficulty. The antelope as it was dying, regretfully exclaimed : " Alas ! alas ! the feet which I despised saved me, but the horns of which I was proud have caused my destruction ".

The moral of this is, that a man should not enquire whether a thing is beautiful or ugly, but what its use is, and relying upon this should estimate its value accordingly.

11. THE ANTELOPE

Once upon a time an antelope was sick, and the friendly and neighbouring animals coming to see it, ate up all the grass both dry and sprouting that grew all round it. After the antelope's sickness had abated, it wished to partake of some food but could find nothing at all to eat and so died of hunger.

The moral of this is, that it is better not to have any relations at all rather than to have selfish ones.

12. THE LION AND BULLOCK

A lion once intended to kill a bullock, but as the strength of the bullock was considerable, it did not dare to go near it. Afterwards it went to it and said in a deceitful manner : " O bullock, I have killed a fat young lamb, and I want you therefore to come to my house and dine ".

The bullock accordingly accepted the invitation, and went to the lion's house, where the lion had collected a quantity of firewood, and some very large vessels. The bullock seeing this returned. The lion then said : " Why do you go back after coming here ? " To these words the bullock replied : " I have understood your intention ; for a mere lamb such a fuss would not be made, and it is quite evident that your preparations were made for some animal larger than it ".

The moral of this is, that to accept the tales of dangerous people as true and to associate with them, is not the duty of wise people.

13. THE LION AND THE FOX

A lion becoming weak from old age was no longer able to capture living animals. On this account he practised cunning for the sake of food and pretending that he was sick, he took up his abode in a cave resolving that if any animals would come to see him, he would seize them and eat them in the cave. Afterwards a fox came, and standing at the door of the cave made his obeisance. The lion said : " Why do you not come inside ? " In answer to this, the fox said, " Sir, I see the signs of many animals going in, but not even one of them coming out ".

The moral of this is, that it is not proper for men to begin any business without reflection.

14. THE LION AND THE MAN

Once upon a time a lion and a man met each other on a road, and a dispute arose between them regarding their respective strength and prowess. The lion was boastful of its strength and power. Meanwhile the man drew upon a wall the picture of a man grasping the throat of a lion, and laughingly showed it to the lion. The lion then said : " If a lion could draw like a man, the lion would not have allowed the man to grasp the lion's throat, but the lion would be grasping the man's ".

The moral of this is, that from a man's own witnesses no one else can make his escape.

15. THE SPIDER AND THE BEE

Once upon a time, a spider said to a bee : " If you will make me your companion, I shall be able to gather honey like you ". As it was constantly repeating the same story, the bee consented. The spider accordingly accompanied the bee, but being unable to gather any honey, the bee stung it and killed it. As the spider was dying, it exclaimed regretfully : " Alas ! alas ! why did I ever attempt a work which I had not the ability to perform ! "

The moral of this is, that if a man does not possess the ability to perform a work and enters upon it, because he thinks himself very clever, the falseness of his representations and his own unworthiness will be made self-evident, and he will reap the fruit thereof.

16. THE YOUNG MAN

Once upon a time a young man went into a river of his own accord, and not knowing how to swim began to sink. A certain man was coming along the path at the time, and the young man seeing him, called to him to save him. The man then came near and began to abuse the young man for falling into the water. The young man exclaimed, " Hulloh ! save me first, and abuse me afterwards ".

The moral of this is, that if a friend of yours falls into any danger, rescue him first from it, and you can then abuse him afterwards.

17. THE DOG AND THE FOX

Once upon a time a dog saw a piece of tiger's skin in some place, and going towards it began to gnaw it with his teeth. A fox then said to the dog : " If this tiger were alive, you would soon learn that the claws on its feet were longer than your teeth ".

The moral of this is, that it is not by exposing a strong man to indignities in times of danger, that the prowess of low-born people will be displayed.

18. THE BELLY AND THE BODY

The belly and the body had a dispute between each other about supporting and protecting the body. The body said : " It is I who by my own individual strength carry the body ". The belly answered : " If I did not take food, you would not be able to carry anything ".

The moral of this is, that no one should despise another, for every one has it in his power to render a mutual kindness.

22. THE FOX AND THE ADJUTANT-BIRD

Although the fox was not very much given to joking, and was rather given to getting angry, yet one day he came to the determination to make fun of his relations, the adjutant-bird. After making a great fuss he invited him to dinner at noon. Meanwhile he had placed different kinds of soup in large but shallow plates. The adjutant-bird afterwards presented itself at the dinner table, but being only able to dip in the point of its beak, in spite of repeated endeavours, it was unable to appease its hunger. In the meanwhile the fox was lapping up, and eating away rapidly,

and in pressing his guest to eat he would say : " How do you like all these viands of mine ? " The fox was however joking, and the adjutant-bird knowing this, replied, without paying attention to what he said : " Your viands are all of them exceedingly good ". Subsequently when taking leave, the adjutant-bird invited the fox so pressingly to come to his house, that the latter found himself quite unable to decline.

Accordingly on the appointed day after the fox had gone to the adjutant-bird's house as he had promised, no sooner were the etables brought in, than the fox perceived his own great shame, for the adjutant-bird had divided the meat into small pieces, and had quite filled a narrow long-necked vessel with them. The fox not being able to help himself to any of the eatables remained quite hungry, but the adjutant-bird dipped his long bill into the vessel and filled his stomach full. Afterwards the fox ate up with great gusto any of the food that happened to fall on the outside of the vessel. The adjutant-bird perceiving this then turned towards him, and laughing slightly, said : " I am very glad to see that your appetite is so good. I should like you to eat with as much pleasure as I did on the day of your invitation ". The fox upon hearing this speech, lowered his head, and was much displeased. The adjutant-bird thereupon exclaimed : " Do not be annoyed at this affair, for those who are unable to stand a joke themselves, should not attempt jokes upon others ".

The moral of this is, that when we attempt a joke upon another man, we should first reflect whether when he returns it, we are able to bear it ourselves or not.

23. THE BOYS AND THE FROGS

A number of frogs were sitting in a large paddy field. At the edge of this field some children began to play roughly with broken pieces by throwing them into the water. The frogs thereupon became nervous and frightened, and suffered a good deal of anxiety. At last one of the frogs, bolder than the rest, raised his head from the field, and said : " O dear boys, why do you so early learn the cruel disposition of your race. If you will but reflect, you will find that, although this be only play to you, yet it is death to us."

The moral of this is, that it is exceedingly unjust and cruel of us to find any pleasure in the destruction of the comfort and happiness of others.

24. THE COWHERD AND THE PEASANTS

A herdsman who grazed his cattle in a certain plain was frequently in the habit of raising a false alarm and calling out : " Ho ! peasants, a tiger has got in amongst my cattle ; come to my rescue ".

Thereupon the peasants hearing the alarm given by the herdsman, would snatch up their sticks and other weapons and run to kill the tiger; but there was no tiger, and they found that the cowherd had only been mocking them. Thus annoyed by the herdsman's deceitful fun, they had to go back again. Sometime afterwards a tiger really got into the cattle-fold. The herdsman thereupon began to shout loudly for the peasants, as before, but they, thinking that the herdsman was probably deceiving them, did not go to assist him, and the tiger, after killing several cattle, finally killed the herdsman himself. As the cowherd was dying, he called out and said: "Alas! alas! why did I ever deceive the peasants; whenever I shouted for them deceitfully they came, but now that the tiger is killing me, not a man has come to help me".

The moral of this is, that liars are not believed even when they speak the truth.

25. THE PADDY-BIRD AND THE SAND-PIPER

A paddy-bird and a sand-piper lived near a certain tank, and fed upon the fish and worms in the paddy fields. Afterwards it happened not to rain, and the water in the tank drying up nothing but the mud remained.

The paddy-bird being accustomed to feed on the fish that it caught in the water, and not being in the habit of walking about only in mud, was greatly distressed for want of food, and began to resemble death itself. The sand-piper, however, was able to procure worms from the mud, and as it had plenty to eat, it danced about daily in perfect happiness. The paddy-bird not seeing any other resource, said to the sand-piper very deceitfully: "You lucky fellow, you and I have lived together for a long time in this place, and we both of us drive the same trade, but neither love, friendship nor sympathy exists between us. This is not proper and I am, therefore, anxious to be upon more intimate terms with you". The sand-piper thereupon, not knowing the paddy-bird's deceitful character, gave its consent, and they both of them struck up a mutual friendship. Some days afterwards, the paddy-bird said: "Ah, my friend, the water in the fields has all dried up, and I can catch no fish and am put to much distress for want of food. If you will, therefore, now give me a little food, I shall be relieved and must remain indebted to you. Besides, if you are ever in distress, I can then repay your kindness. You are, moreover, now in a position to do a good action, and it is always our duty to render a kindness to others, for there is no greater virtue than to do good to others. Moreover, it is the proper thing never to fail to do a kindness to helpless people, for it is of no use providing healthy

people with medicine. It is quite certain, however, that there is some benefit in supplying the sick with it. As I am at present suffering for want of food, give me some therefore and remove my distress". The sand-piper being very compassionate did not suspect anything in the plausible but deceitful proposal of the paddy-bird and taking it under its protection, began to supply it with food. Some days afterwards, there was a great fall of rain, and the paddy fields being full of water, the paddy-bird exerted itself to catch fish for food. The sand-piper not being able to obtain its food on account of excess of water, now imagined that the paddy-bird, to whom it had done a kindness, would certainly return it. The paddy-bird, however, had no intention of returning its kindness, and was always on the look out to discover some fault in the sand-piper. Not being able, however, to discover any other fault, it said : "Look here, sand-piper, I really cannot stand your nonsensical dancing about, and I must, therefore, leave this place on account of you". So saying it flew away to some other field, and the sand-piper died of hunger.

The moral of this is, that deceitful and wicked people make friends, when they themselves are in danger, by diverse honeyed words and by plausible but treacherous behaviour, for the sole purpose of obtaining their own ends. Afterwards when they have got what they want, they have no idea of returning the kindness but invent some false excuse to abandon you.

26. THE DOG AND THE BULL

A dog was sleeping upon a heap of grass when a hungry bull came up to eat it, but the dog seeing the bull, loudly growled, and drove it off. Thereupon the bull not venturing to eat the grass for fear of the dog, said to it : "You spiteful creature, you cannot eat this grass yourself, and you will not allow any one else to do so. Very well, this spite will be your ruin". Saying this the bull went away. Afterwards the dog still continuing to guard the grass, died of hunger.

The moral of this is, that hatred, spite and anger are like fire. Whenever they are found united in any man, they destroy him first. It is a man's duty, therefore, carefully to guard against all three.

27. THE PEASANT AND THE BLACK SNAKE

As a peasant was walking along the bank of a river very early in the morning in the cold season, he saw a snake nearly dead with its head half buried in the mud. Taking pity upon it, he brought the snake home with much trouble, and after placing it near the fire,

he resuscitated it, and protected it by giving it daily milk, plantains, et cetera. The peasant had a son, and the latter from constantly living with the snake became very familiar with it. In this way the snake lived for some time in the peasant's house. One day the peasant's son struck the snake for some reason and no sooner had the snake in obedience to its instincts bitten him than he died. Afterwards the peasant arrived, and seeing that the snake had killed his son by its bite he reproached it severely, and said : " You wicked creature, I saved you when at the point of death and took care of you, and is this the result ? " Hearing this, the snake replied : " I have acted according to the instincts of my nature. You did wrong to treat me with kindness, for ingratitude is the consequence of your mistake ".

The moral of this is, that if you do a kindness to spiteful people, ingratitude will be the result.

28. THE BELL-METAL MERCHANT

Two thieves went to a bell-metal seller's shop to buy a vessel, and seeing that the bazar-man was busy with other customers, one of the thieves stole a brass pot, and gave it to his fellow thief who concealed it in the cloth which he wore. Afterwards when the other customers had left, the bell-metal merchant perceived that a brass pot was missing, and immediately seized upon the afore-said two persons as the thieves. The two thieves, however, denied the fact upon oath. The man who had stolen it said : " I have not got the brass pot ", whilst the man who had hidden it said : " I never took it ". Thereupon the bell-metal merchant not being certain as to the thief said : " Good, you have denied the theft, but one of you has most certainly committed theft ; be it so, but you will not be able to conceal it from God in whose name you have sworn ; for He who is all-wise and the Searcher of hearts knows it, and will award meet punishment for the deed ".

The moral of this is, that he who commits theft or any other grievous sin is almost certain to be caught, and although he escapes detection by man, he will certainly not escape detection by God. He will at least mete out the punishment for it for He is all-knowing and all-wise. It is, therefore, not right for a man to steal.

29. THE HUNTER AND THE JACKAL

A hunter went to a certain forest to hunt, and killed a large boar and a stag. As these two animals were very heavy, the day came to an end as he was carrying them along. The hunter, however, out of covetousness not liking to abandon the boar and the stag, remained under a mango tree. A black snake was living at the spot and was in the habit of feeding upon such of the mangoes of

the trees as were ripe. When the snake saw the hunter, it imagined that he would carry off all the mangoes as soon as day broke, and that in this case, it would be difficult to obtain any for food. It resolved, therefore, to practise some stratagem in order to prevent the hunter carrying off the mangoes. Having thus determined it bit him. Afterwards the hunter became ill with the strength of the poison and in his anger letting fly an arrow at once killed the snake, and then died himself. A jackal who was near the tree when the hunter arrived had been reflecting that as soon as it became dark, the hunter would cook some meat and eat it, and that he would certainly get some of it, for although the hunter might eat up the meat, yet he would certainly throw away the bones, etc., which the jackal would obtain. But when the jackal saw that the hunter had died from the bite of the snake, and the snake had died by the hunter's arrow, it went under the tree and having obtained so much meat for food without any trouble, it began to reflect that the man would easily last as food for a month, the deer and the boar would last for two months, and the snake would serve as nice food for a day, but for the night it would have to make shift somehow or other, and begin to eat on gradually from the morrow. After reflecting thus, the jackal perceived the hunter's bow, and thought that if it ate the leather bow-string, it would last it for the night. So thinking, it gnawed the string in two, but had no sooner done so, than the bamboo bow rebounded and striking the jackal in the throat, killed it.

The moral of this is, that almost every danger that happens to a man arises from greed. Moreover, if a man accumulates too much, it is a great nuisance. Covetousness and excessive forethought, therefore, are improper.

30. THE DOVE AND THE BEE

A bee being very thirsty went to drink in a river and falling into the water, was borne along by the current. Meantime a dove seeing the bee's danger bent down the branch of a tree which was on the bank of the river, and the bee clinging to it saved its life. Some days afterwards, the dove was caught in a hunter's net, and the bee seeing by chance that the dove which had saved its own life was in danger, immediately stung the fowler to save it. The fowler thereupon from excessive pain let go the rope of the net, and the dove was saved.

The moral of this is, that if we help others we treasure up good for ourselves. In this world all may help or hinder one another; it is, therefore, the duty of all men, both small and great, to assist one another according to their ability.

1. MRUGA ÁU : PATA

Oriyà

Kaunasi samayare goṭie mruḡa bhāḡḡe bhāyate paṭa goṭie gartta bhitaro prabeda kabi. Tahiñuttāru goṭe siñha neḡḡare tūhaku dhari badha kalā. Tahiñre se mruḡa maraṇa samayare kahibaku lāgilā. “Hāya ! hāya ! āmbhara ki manḡa bhāḡḡa ! muñ manuṣhya hātara paṭai tūhātḡaru adhika bahabanta hu eka satru hātare paṭi.

Ehāra nīti śikṣhā chi ye sābadhāna hoi na chḡḡe, epari hue ye manuṣhya eka āpadaru paṭai tahiñru adhika bhāḡḡanaka anya āpadare paṭe.

2. THEKUA ÁU BĀGHUṢI

Oriyà

Goṭie thekua kaunasi bāghuṇi nīkatakū yāi kahilā “he bāghuṇi, saṇa, prati barsha mora aneka santāna huanti, mātṛa tumbhara jaṇma ṡḡaru maraṇa paryyante goṭie santānaru adhika janmanti nāhiñ”. Tāhāpare bāghuṇi kahilā : “Āmbhara yeuñ eka santāna hue, se tumbhara aneka santāna ṡḡaru śreshṡḡa.

Ehāra nīti śikṣhā chi ye aneka adhama santānathāru eka uttama putra bhala.

3. STRILOKA ÁU HAṢI

Oriyà

Kaunasi strī goṭie haṣi poṣhi thilā. Sehi haṣi prati dina eka eka rupāra dimba prasaba kare. Tahiñuttāru se strī mane mane bhābilā “Āmbhe yebe e haṣisra āhāra baḡḡai debu, tebe prati dina duiṡi lekhāeñ dimba abā paṭiba”. Ehi āṡāre se tāhaku pūrbathāru adhika āhāra debaku lāgilā, mātṛa atyadhika bhojanare haṣisra poṡa phāṡi yibāru se mari galā.

Ehāra nīti śikṣhā chi ye manuṣhya adhika lābha icchā kari āpaṇāra pūrba puñji suddhā nashṡa kare.

4. MASÁ ÁU SHANḡHA

Oriyà

Goṭie masá goṡe shanḡha sruṇḡa upare basi ahañkāraro āpaṇāku bhāṡi bujhi shanḡhaku kahilā : “Āhe shanḡha ! āmbhe

basibàrù yobe tumbhañku bhàri làge, tebe kaha, àmbhe anya sthànaku urì yàuñ ". E kathà suni shandha kahilà : " Àre masà ! tu ye àmbha upare basi achhu, e kathàra òtera suddhà àmbhe pài nàhuñ ".

Ehàra nìti sikhà ehi ye yeuñ loka àpanà khyàti o pratàpare abhimàna kare, se s'ìghre lajjà pàe.

5. MANUSHYA ÁU MRUTYU

Oriyà

Jane manusya kàtha gochhà gheni yàuñ yàuñ bhàri hebà heturu atisaya klànta hoi se bojha pakài òelà, àu àpanà mrutyu pràrthanà kalà. Tàhuñ mrutyu tàhà nikaṭare upasthita hoi kahilà : " Tumbhe àmbhañku kàhinki òàkila kaha ". E kathà suni manushya kahilà : " Ehi bojha àmbha muṇḍaku uṭhài debà nimante òàkiluñ. "

Ehàra nìti sikhà chi ye pruthibì madhyare samaste bañchibà pàiñ ichchà karanti. Dekha, atì brudha o dukhi heleheñ kàḍapi kòhi mrutyu chàheñ nàhiñ.

6. KAIÑCHA O ÒHEKUÁ

Oriyà

Kaunasi samayare kaiñcha o òhekuà e duheñ eka parbata sruṅgaku laksha kari kahile : " Ása, àmbha duhiñka madhàyarù kie àge seṭhàre pahuñchi pàriba "; ehi kathà kahi duheñ dauribàku làgile. Òhekuà patalà àu laghu àu begagàmì thibàru ahanàrì hoi patha madhyare nìdrà galà ; màtra kaiñcha bhàri o mandagàmì thibàru bhaya kari patha madhyare bilamba na kari àga parbatauparaku uṭhilà. Anantara òhekuà nìdràru uṭhi dekhilà kaiñcha àga yài achhi, tahiñre se barà lajjita helà.

Ehàra nìti sikhà ehi ye balabàn àu durbalà e duhiñka madhyare yuddha hele balabànara asàbadhàna hebà atì anuchita, kàraṇa balabànlokara helà àu àlasya heturu balahina jayì hoi pàre.

7. KANTÁ GACHHA

Oriyà

Gotie kantà gachha jane màliku kahilà : " Yadyapi kehi àmbhañku yatna kari bagichàre ropàna karantà ebañ pratidina àmbha mulara pàni diantà tebe ràjàmàne àbaśya àmbha phula

phala dekhibà nimante ichchà karante.” Tahuñ se mālī tãhãku gheni bagichà madhyare urbarà sthànare ropãna kari pratidina dui thara pãñi debãku lãgilã. Ehi rūpa karibãru se gachhara kañtã sabu barhi sakta helã, ãu tãhã chãri pakhare yete gachha thilã, se samastãnka upare dãla, śãkhã barhibãru seli sabu bruksha nashta helã. Tãhiñ uttãru krame krame tãhãra chera bruddhi hebãru se gachha bagichà yãka berhi galã ; abaseshare kañtã lãgi kehi tãhã nikatãku yãñi pãrilã nãhiñ.

Ehãra niti śikshã ehi ye dushṭaku āsraya dei yete tãhãra samãdara kariba, tete tãhãra dushṭa swabhãba barhibã, ãu yete tãhãra upakãra kariba tete se tãhã badaḷare apakãra kariba.

8. KALÀ LOKA

Oṛiya

Jane kalã loka bastra tyũga kari chuna nei āpañã śarĩrare lepuṭhilã ; tahuñ kaunasi loka tãhãku pachãrilã : “ Āhe, tumbhe kãhiñ pãñi dehare chuna bolĩ heuachha ? ” Ehã suñi se uttara kalã : “ gaurabarna hebãlãgi chuna bolĩ heuchhuñ ”. Tãhiñ uttãru se loka kahilã : “ Āhe kalã loka, tumbhe āpañã dehaku bruthã kḷeṣa dia nã, kãrañã tumbha śarĩra chunaku kalã kari pãre, mãtra chuna tumbha kalãbarnãku ghuñchãñi pãriba nãhiñ. ”

Ehãra niti śikshã ehi ye manda bhalaku manda kari pãre, mãtra mandaku bhala karibãra śakti kãhãri thãre nãhiñ.

9. SĨHA ĀU DUI BAḶADA

Oṛiyã

Dine goṭãe sĩha dui goṭi baḷadãku mãribã nimante semãnañka uparaku jhãmpa mãilã ; tahuñ se dui baḷada ekatra hoi sĩnhaku nija bhitare paśãñi na dei śiñgare mãribãku lãgile. Tãhiñ uttãru sĩha chhaḷa kari semãnañku kahilã : “ Āhe baḷadamãne ! yebe tumbhe duheñ alagã hoi yiba, tebe ãmbhe kãhãri kichhi kshati karibuñ nãhiñ ”. Se kathãre pratyaya kari baḷada duheñ bhinna huante sĩha duhĩnku mãri pakãilã.

Ehãra niti śikshã ehi ye manushyamãne yete beḷayãeñ eka hoi rahanti, tete beḷa yãeñ semãnañka upare kehi śãtrutã kari prabaḷa hoi pãre nãhiñ, mãtra thare pruthaka hele, samaste nashta huanti.

10. DIRGHA SRUNGA HARINA

Oriyà

Kaunasi samayare eka d'irghasrunga harina trushare àtura hoi gotae jalasayaku yai jala pana kala. Tahiñ uttaru jala madhyare apana padara asundaratà dekhi birakta helà, màtra srunagara d'irghatà dekhi ànandita helà. Iti madhyare byadhamàne upasthita hebàru harina kholà pariàku palai galà, àu byadhamàne tàhàku dhari pàrile nàhiñ. Tahiñ uttaru se nibira banare prabeśa huante d'irghasrunga heturu bruksha, sàkhà o laṭare tàhà chhandi hebàru bāṇuāmàne tàhàku anāyāsare mări pakāile. Harina maribà beḷe kheda kari kahilà : “Hāya, hāya, yeuñ padaku heyajnāna karuthili tàhà mote rakshà kalà ; àu yeuñ śrunga lagi ahañkāri thili tàhà mote badha karàilā.”

Ehàra nīti śikshà ehi, kaunasi bishaya sundara ki asundara ethire bhābanà na kari tàhàra guṇa kipari, ehi bishayare drushti rakhi tahiñra mūlya bibechnà karibà uchita.

11. HARINA

Oriyà

Eka samayare eka harina piṛita hebàru tàhàra átmiya o nikaṭstha pasugana táku dekhibà nimante ási chári digare śuśhka o sarasa yete truṇa pallabithilá táhá sabu khái pakāile. Harina piṛáru mukta helá uttáru se kichhi áhàra karibà nimante ichchá kalá, màtra kichhi khádyā páilá náhiñ, tenu kshudháre tàhàra prāna biyoga helá.

Ehàra nīti śikshá ehi ye abibechaka bandhu thibáṭhàru barañ bandhu na thibá bhala.

12. SIŪHA ÁU BAḶADA

Oriyà

Dine gotae siṇha gotae baḷada măribáku manastha kalá, màtra baḷadara baḷa adhiká hebá yoguñ táhá ñikāṭaku yái párilà náhiñ. Tahiñ uttáru táhá ñikāṭaku yái chhaḷare kahilá : “Ahe baḷada ! ámbhe gotae hrushtaprushta menḍhá chhuá máriachhuñ, ataeba ámbhe ichchá karuñ tumbhe áji rátrire ámbha ghare upasthita hoi

bhojana kariba. " Ethi uttāru baḷada nimantraṇā swīkāra kari sīṇha gharaku galā, mātra sīṇha aneka kāṭha o baṇa baṇa hāṇḍi prastuta kari rakhi achhi. dekhi baḷada pheri galā. Tahuñ sīṇha kahilā : " Tumbhe eṭhāku āsi kāhiṇki pheri yāuachha ? " Ekathāre baḷada uttara kalā : " Tumbhara abhiprāya jāṇiluñ ; menyā chhuā nimante epari udyama sambhaba nuheñ, mātra tāhāṭhāru baṇa kaṇṇasi jantu nimante tumbhara āyोजना hoithibā bodha hue. "

Ehāra nīti śikhā ehi ye bipadajanaka lokara kathā satya boli jñāna karibā āu tāhā sāṅge priti karibā budhimāna byaktira karitabya nuhe.

13. SĪNHA O KOKIŚIYĀLI

Oṛiyā

Eka sīṇha bārdhākya heturu jarāgrasta hoi kaṇṇasi jiba jantura śikār kari pāru na thāc ; e nimante āpaṇā āhāra pāiñ chhāḷa kari nāthyāre piṭṭa loka pari hoi goṭāc guhā madhyare rahilā. kāraṇa tāhāra ehi abhiprāya thilā ye, kaṇṇasi jantu tāku dekhilā nimante āsile, tāhāku ehi gartta madhyare dhari grāsa kariba. Tahuñ uttāru goṭāc koki āsi gartta dwārare thilā hoi prapṇa pūrbaka kahilā : " He paśurāja ! āpaṇa kipari achhanti ? " Tahuñ sīṇha kahilā : " Tumbhe bhitaraku āsu nāhañ kāhiṇki ? " Eka eṇi koki kahilā : " Mahāśaya ! āmbhe eṭhāku āsi anekāṅka jwabala hebāra dekhiluñ. mātra kāhāri bāhāra hebāra eka chihna dekhilā dekhlu nāhuñ. "

Ehāra nīti śikhā ehi ye bibechanā na kari kaṇṇasi karmare prabhūta bolā manu-hyaṅkara karttabya nuhe.

14. SĪNHA O MANUŚHIYA

Oṛiyā

Ek sīṇha madhyare kaṇṇasi sīṇha sāṅge jāṇe manuśhiyara bāḷa hebāru sāmāṅka baḷa āu bikrama biśayare paraspara madhyare bāḷa thilā. Sīṇha āpaṇā baḷa o pratāpara ādhikya hetu prabhūta. Eka madhyare goṭie sīṇhara galā tipī nāḷa. Ehi eṇi jāṇe manuśhiyara pratimūrtti ehi manuśhiyara prapṇa bāḷa dekhilā. Tahuñ sīṇha kahilā : " Ehi sīṇhaku dekhilā. "

siñha kahila : “ Yebe siñha manushya pari chitrakāra hoi thāntā, tebe manushyaku siñha gaḷā tipibāku dei na thāntā, barañ siñha manushyara gaḷā tiputhāntā.

Ehāra nīti śikshā ehi ye nijapaksha sākshidwārā kehi pára pái páre náhiñ.

15. MÁKADASÁ ÁU MAHUMÁCHHI

Oriyá

Kaunasi samayare goṭie mákadasá mahumáchhiku kahilá “ Yebe ámbhañku tumbhe tumbhara sañgi kariba, tebe tumbha pari ámbhe madhu sañchaya kari páribuñ. ” E kathá punah punah kahibāru mahumáchhi swikāra kalá. Tápare mákadasá táhāra sañgi hoi madhu áñi na páribāru mahumáchhi táhāku náhuṛa bindhi mári pakáilá. Tahiñre mákadasá maraṇa káḷare mane mane kheda kari kahilá : “ Háya ! háya ! yeuñ káma karibāku ámbhara sakti na thilá, se káma karibāku ámbhe káhinñi swikāra kalun ? ”

Ehāra nīti śikshā ehi ye yáhāra yeuñ karma karibāku ksha-ma’á na thāe se yebe ápanāku ati chálákh jáñi tahiñre prabrutta hue, tebe táhá kathāra asatyatá áu ayogyatá prakāsa hue ebañ táku samuchita phaḷa mīle.

16. YUBAKA

Oriyá

Eka samayare jaṇe yubaka ápaná ichcháre nadiku yái pahañiri jáñinathibāru dubibāku lágilá. Ehi samayare pathare jaṇe manushya yáuthilá. Tàhāku dekhi sehi yubaka praṇa rakhàrthe tàhāku dākilá. Tahuñ se manushya nīkātaku yái yubakaku pañire pañibà heturu gāḷi debāku làgilá. Yubaka kahilá : “ Áhe, prathame ámbhañku bañcháa, pachhe gāḷi deba. ”

Ehāra nīti śikshā ehi ye tumbhara kaunasi átmiya ápadare pañile tàku se ápadaru ága mukta kari pachhe táku gāḷi deba.

17. KUKURA ÁU KOKI

Oṛiyá

Ekadā goṭie kukura kaṇṇasi sthānare khaṇḍe byāghra charina dekhi tāhāra nīkaṭabartī hoi tāku dāntare kāmudibāku lāgilā. Tāpare goṭie koki kukuraku kahilā: “Yebo ehi byāghra sajība thāntā, tebe tumbha dānta thāru tāhā hātara nakha baṛa, chā tumbhe sīghra jānanta.”

Ehāra nīti śikshā ehi ye saktimān byaktira bipada kāṭare: tāhāku ākramaṇa karibāre kshudra lokara bīrapaṇa prakāśa hue nāhiñ.

18. UDARA ÁU AṆGA

Oṛiyá

Udara o aṅga e duhiṅka madhyare śaṭira bahibā áu rakshā karibā bishayare bibādā huante, aṅga kahilā: “Āmbhemāne āpaṇā āpaṇā saktire śaṭiraku bahu achhuñ”. Udara utara kalā: “Yebo āmbhe kichhi āhāra na karuñ, tebe tumbhemāne kichhi bahi na pára.”

Ehāra nīti śikshā ehi ye kehi káhāku tuchehha jñāna kariba nāhiñ, kàraṇa samaste parasparara upakāṛi hoi pàranti.

19. SŪRJYA O PABANA

Oṛiyā

Sūrjya o pabana duhiṅka madhyare ehi paṇa helā: “Āsa dekhi āmbha duhiṅka madhyare kio manushyaku bastra tyāga karāi pare.” Tahiñre bāyu atisāya begare bahibāku lāgilā áu manushya tāhāthāru rakshā pāibā nimante āpaṇā bastra dehare ghorāilā. Tahiñ uttāru megha sabu urī galā bād sūrjya teja prachandarupe prakāśa helā; tahiñre manushya atyanta grīshma heturu āpaṇā bastraku bhāri jñāna kari deharu kārhi pakāilā.

Ehāra nīti śikshā ehi ye baḷabān kintu chañchala byakti apekshā susthira lokara abhiprāya sahaje sidha hue.

20. DUI KUKURĀ

Oṛiya

Duigoṭi kukurā kaṇṇasi drabya lāgi kalaha kale. Tahiñre goṭie jayī helā, āraṭa palāi galā. Tāpare ye jini thāc, se eka ati

uchcha·pālagadā upare basī āhlādaro deha jhāṇi dāki abhāṇāro
karibāku lāgilā. Itimadhyaro eka bāṇa tādāku dechi jhāṇpa nadei
gheni galā.

Ehāra nīti śikshā ehi ye āpaṇā parākrānta abhāṇāro kato
śighra lajjita hebāku hue.

21. KETAKA·HOTĀ·BĀGHANĀKA·KATTHĀ

Oṛiyā

Ketaka hotā bhāga goṭhā: guhāro pucchāro dechi tādā khabhāku
ichchā kale; mātra ehi guhā pāṇire pūrṇa thilā āu charma eadthā
dhāra nikātare na thilā. Tahīṇpare semāne ekatra heī parākrānta
kale ye yadi semāne āge jalājāka pāna karidei guhāku sukthā dhanā,
semāne charma pāipārihe o tādā khāihe. E kadhā abhāra kadhā utthā
semāne peṭa pūrṇa hebā pariṇanta jāḷa pāna kale; mātara ehe pūṇi
pūṇāru semānāra peṭa phēṭi galā o semāne samastā mātā. Ahāri,
semāne kehi charma khāi pēṇā nāhī.

Ehāra nīti śikshā ehi ye āpaṇā baddhi lokāntāro parākrānta
nichpāṇa hue.

22. KOKISITĀLA·Ā·NĀPACĪLA

Táhápare sehi nirdishṭa dina kokisiáḷa ápaṇá bachana ánusáre háragiḷá gharaku galá uttáru, yetebeḷe khádyá drabyamána aṇá galá tetebeḷe se baṛa apamána anubhaba kalá, káraṇa háragiḷá máṇsaku tiki tiki kari saru o lambá galá bisishṭa pátrare purṇa kari rakhi thilá. Sehi sabu khádyá sámagri kokisiáḷa khái na páribáru bhári kshudhártta hoi rahilá; kintu háragiḷá ápaṇára lambá thaṇṭa pátra madhyare purái dei udara paripūrṇa kalá. Anantara kokiśiáḷa pátrara upara pákhare ye kichhi khádyá paṛe táháku ágraha sahita khác. Tetebeḷe háragiḷá ehá jáṇi táhá áṛaku pheri anáilá o alpa hasikari kahilá “tumbhara biśesha kshudhá achhi jáṇi ámbhe baṛa santushṭa achhuñ. Ámbhe yepari se dina tumbha nimantranare khái thiluñ tumbhe madhya sehipari ánanda sahita kháa ehá ámbhara ichchhá”. Kokiśiáḷa ehi kathà śuṇi muṇḍa nuāñ baṛa asantushṭa helà. Tahuñ hàragiḷà kahilà “ehi bishayare birakta hua nāhiñ, kàraṇa yeuṃmāne parihāsha sahi na pàranti semāṅkara kàhàri sahita parihāsha karibà uchita nuhe”.

Ehára nīti śikshá ehi ye káhari sāṅge parihāsha karibáku gale se olaṭi thaṭṭá kale táhá ámbhemāne sahi páribuñ ki náhiñ e kathá prathamaru bichára karibá uchita.

23. BĀḶAKAMĀNE O BEṆGA SABU

Oṛiyá

Eka baṛa dhána bilare aneka beṅga basu thile. Ehi bila dhárare kete guṛáe pilá khapará (bhaṅgá táil khaṇḍa) nei nishṭhura bhábare kheḷi báku lágile, áu páṇire bàrambára khapará brusṭi kale. Tahiñre beṅgamāne tarchha o bhīta hoi atisāya dukkha páile. Seshare semāṅka madhyare sáhaṣi eka beṅga bilaru mukha barhái kahilá “he priya bāḷaka māne, tumbhemāne ete śighra ápaṇá játira nishṭhura swabhāba káhiñki śikha? Kintu bibechaná kale jáṇiba ye ehá tumbhamāṅka kheḷa satya, mátra ámbhamānaṅkara ehá mrutyu aṭe.

Ehára nīti śiksha ehi ye anyara sukha o kuśāḷa binásāre ámbhamānaṅkara áhlāda lābha karibá ati anyāya o nishṭhura aṭe.

24. GAÍ RAKHUÁLA O KRUSHAKAMÁNE

Oṛiyà

Kaunasi pariàre jāne rakhuaḷa goru charāu charāu bàrambàra chitkàra kari mithyàre kahu thilā “ he chashàmāne ! àmbha goru-palaku goṭāe bàgha àsi achhi ; tumbhemāne àsi rakshā kara ”. Tahuñ chashàmāne rakhuaḷara ehi śabda śuñi bàri o àu àu astra gheni bàgha mārībāku yānti, mātṛa bàgha nāhiñ, rakhuaḷā kebaḷa pratāraṇā karu achhi ehā dekhanti. Ehirūpe rakhuaḷara mithya parihāshare krushakmāne birakta hoi pheri yānti. Tahiñ uttāru dine sata ku sata goṭāe bàgha gorupala madhyare paśilā. Tahuñ rakhuaḷa pūrba pari uchchaswarare chashàmānānku ḍākibāku lāgilā, mātṛa semāñe rakhuaḷa semānānku sambhabatah prabañchanā karu hibā bhābi tāhāku sáhāyya karibāku kehi gale nāhiñ o bàgha aneka goru nashta kari śeshare rakhuaḷaku mārī delā. Rakhuaḷa maribā samayare chitkàra kari kahibāku lāgilā “ hāya ! hāya ! pūrbaru chashàmānānka sañge kāhiñ pāñi pratāraṇā kali, yetebeḷe chhaḷanā kari chashàmānānku ḍaku thili, semāne àsuthile, mātṛa etebeḷe bàgha mote bādha karuchhi, tathāpi kehi àsi rakshā karu nāhāñti ”.

Ehāra nīti śikshā ehi ye mithyābādi loka ketebeḷe satyakathā kahile suddhā tāku kehi biśwāsa karanti nāhiñ.

25. BAKA ÁU KÁDUAKHUMPI PAKSHÍ

Oṛiyá

Kaunasi jalāsaya samipare baka áu káduakhumpi pakshi e duheñ bāsa karuthile ebañ ubhay bilare matsya áu kīṭa khāuthile. Tahiñuttāru daibāt barshe brushṭi nahebā heturu se jalāsaya pāñi yāka śushka hoi kádua mātṛa rahilā. Pāñiru matsya dhari áhāra karibā bakara abhyāsa, ataeba kebaḷa káduare yāi na pāribāru áhāra kashtare atyanta kṣesa pāi se mrutā prāya helā ; mātṛa káduakhumpira pañkaru jiā dhari āñibāra sakti thibāru se yatheshta áhāra khāi parama sukhare pratidina nrutya karuthilā. Baka áu anya upāya na dekhi káduakhumpi pakshīku chhaḷa kari kahilā : “ Áhe bhāgyabān ! tumbhe ámbhe dui jāna bahukāḷa abadhi ehi sthānare bāsa kariachhuñ, áu eka byabasāya

madhya karuṇ, mātra āmbha duhiṇka madhyare ancha, ālāpa b ā
 sahanubhuti nāhiṇ, ehā anuchita ; atacha tumbha sāṅge bandhuta
 karibā nimante mora ichelha achhi." Ethire Kaduakhumpi pakshi
 bakara kapata bhāba na jāni swikara kalā, puṇi semāne paraspara
 sahita bandhuta sthāpana kale. Kichhi dina uttāru baka kahlā
 " Āhe bandhu ! bila pāṇi sukhi yibāru matsya dhari na pāri.
 āmbhe anāhārare ati kṣeśa pāu achhuṇ, eṇu yebe tumbhe etebele
 kiñchita āhāra deba, tebe rakshya pāibuṇ āu tumbhathāre ṇi
 hebuṇ puṇi tumbha bipadakāṭhare āmbhe upakāra karibuṇ ; mātra
 bartamāna upakāra karibā nimante tumbhara sakti achhi, sarbadā
 para upakāra karibā āmbhamānaṅka karābya aṭe, yehetu para
 upakāra thāru adhikā puṇya āu nāhiṇ ; ebaṇ kātara lokara
 upakāra abasya karibā uchita, kāhiṇki nā arogi lokara ausadhha.
 dwārā upakāra karibā nirarthaka, mātra rogi lokara upakārare
 lābha achhi, e kathā pramāṇa. Bartamāna āmbhe āhāra lāgi
 kṣeśa pāu achhuṇ, tumbhe āhāra dei kṣeśa dūra kara. " Kādua-
 khumpi ati dayāsila hoi bakara ehi prakāra sarala kintu kapata
 byabahārare dosha na dhari bakaku āśrita jāni tāku pratipālana
 karibāku lāgilā. Kichhi dina uttāru atyanta brushṭi hebāru bila
 sabu pāṇire paripūrṇa helā, tahuṇ baka pāṇiru matsya dhari
 khāibāra cheshtā kalā ; āu kāduakhumpi ādhikā pāṇi lāgi kichhi
 na pāi mano mano bhābilā yeuṇ bakara upakāra karithilūṇ se
 abasya āmbha upakāra kariba, mātra bakara pratyupakāra karibā
 dūre thāu, barāṇ se sarbadā kāduakhumpira dosha anusandhāna
 karibāku lāgilā ; āu anya kaunasi dosha na pāi kahlā : " Āre
 kāduakhumpi ! tumbha anarthaka nrutya āmbhe sahi na paruṇ,
 e nimante tumbha lāgi e sthāna tyāga karu achhuṇ ". Ehā kahi
 se anya bilaku urī galā, āu kāduakhumpi anāhāta heturu mari
 galā.

Ehāra nīti sikshā ehi ye sathā āu dustha loka āpāṇa āpada
 samayare anya loka nīkatāre nānā prakāra madhura bākya dwārā
 āu āpāta sarala kintu kapata byabahāra dwārā kebaḷa āpāṇa kāryya
 saphala karibā nimante bhāba kare, tahiṇ uttāru kāryya siddha
 hele, pratyupakāra dūre thāu kaunasi amūlaka dosha dei upakāriku
 tyāga kare.

26. KUKURA ÁU SHANDHA

Oṛiyá

Goṭáe kukura ghásgadá upare soi thilá, yetebeḷe goṭáe shandha kshudhita hoi se ghása kháibà nimante ásilá, kukura shandhaku dekhi atisaya tarjana garjana kari táku tari delá. Tahuñ shandha kukura bhaya heturu ghása khài na pari kahila : “ Áre hiñsraka, tu e ghásaku àpe khàibu nàhiñ àu anya lokaku khuài debu nahiñ ; bhala, e hiñsà làgi tumbhe nàsa heba ” ehà kahi shandha chàli galà. Tà pare se kukura ghása rakshà karu karu anàhàrare mari galà.

Ehàra nīti śikshà ehi ye dwesha, hiñsà, krodha, emàne agni pari ; ataeba e sabu yàhà ṭhàre okatra huanti, tàhàku prathame nashṭa karanti, ataeba e tininkathàru manushyaṅkara sàbadhàna hoi dūrāre rahi bà uchita aṭe.

27. CHASHÁ ÁU KRUSHNABARNA SARPA

Oṛiyà

Jane chashà s'īta riture ati prabhátare kaṇṇasi nadi tīra bāṭe yaññ yāññ kākara àu paṅkare àbruta goṭáe sarpaku mruta prāya dekhilá, àu sadaya hoi ati yatnare sehi sarpaku gharaku āṇi o agni nīkātare rakhi bañchàilà puni prati dina dudha, kadaḷi ityādi āhàra dei pratipālana karibàku làgilà. Se chashàra goṭie putra thilà, tàhàra sehi sarpa saṅge sarbadà ekatra bàsa karibà heturu khub sadbhàba helà. Sarpa ehi prakāre chashà ghare keteka kàla kaṭàilà bàd, dìne kaṇṇasi kàraṇaru putra sarpaku daṇḍàghàta kalà, tahifire sarpa àpanà jàtira dharmānusāre tàhàku dañsibà mātṛake se prāṇa tyāga kalà. Anantara krushaka āsi yetebeḷe dekhilá sarpa dañsānare putra mari achhi, tetebeḷe sarpaku aneka bhartsanà kari kahilà : “ Are pāpishṭha, tote mrutyu abasthàru bañchài pratipālana kali, tàhàra ki ehi phala ? ” Ehà sūni sarpa kahilá : “ Muñ mora jàṭiya dharma rakshà kari achhi ; mora upakāra kari tumbhe anuchita kàryya kala, ethipāñ tumbha nija dosharu tumbha apakāra hoi achhi ”.

Ehàra nīti śikshà ehi ye hiñsraka lokara upakāra kale apakāra hue.

28. KAÑSÁ BANĪKA (THATÁRI) ÁU DUI JANĀ CHORA

Oriyá

Dui janā chora jaṇe kañsári dokánaku básana kraya karibá nimante yái dekhile ye kañsári anyánya kretámánaṅka saṅge byasta acchi. Ethimadhyare jaṇe chora goṭie loṭá chori kari ápaṇá saṅgi chora hātare delá ; se ápaṇa pindhilá bastra madhyare loṭá luchái rakhilá. Tahiñ uttáru anya grahakamáne galá pare kañsári dekhilá ye goṭie loṭá náhiñ. Tatkshaṇát se ukta dui janāṅku chora boli dharilá. Tahuñ se chora duheñ sapatha kari aswikára kale ; ye chori kari tháe, se kahilá : “ Loṭá ámbhaṭháro náhiñ ; áu ye luchái rakhi tháe se kahilá : “muñ kebeheñ nei náhiñ”. Ethire kañsári choraku nirdishṭa kari na pári kahilá : “ Bhalá tumbhemáne chori aswikár kala, mátra tumbha duhiṅka madhyaru abaśya jaṇe chori kari achhi, ye heu ; ámbhaṭháru luchái achha, mátra yeuñ Parameswaraṅka námare sapatha kala táháṅkaṭháru ketebeḷe luchái páriba náhiñ ; káraṇa se sarbajna áu antaryyámi thibáru chá jaṇanti, ebañ se e káryya nimante uchita śásti debe.

Ehára nīti śikshá ehi ye chori bá mahāpātaka kale prāya dhará pare ; yadyapi manushya dwārā dharā na hue, tathāpi Parameswaraṅka ṭharu kadāpi pára hue náhiñ ; se táhara prati-phala abaśya debe, káraṇa se sabu jaṇanti áu se Jñāni atanti, ataeba chori karibá manushya pakshare ketebeḷe uchita nuho.

29. BYÁDHA ÁU ŚRUGÁLA

Oriyá

Jaṇe byádha kaṇasi baṇaku mrugayá nimante yái goṭáe baṇa súkara áu goṭáe mruga mārila. Se dui goṭi jantu ati bhāri hebāru gheni ásu ásu dina abasāna helá ; byádha lobha heturu súkara o mrugaku tyāga kari yái na pári goṭáe ámba gachha taḷe rahilá. Sethare goṭáe kaḷāsāpa thāe áu gachhare yete ámba pāche táhā sabu kháe, mátra byádhaku dekhi sāpa bhābila, e byakti sakāḷa hebá mátrake ámba sabu gheni yiba, o mote áhara mīlibá kasṭa heba, ataeba jahiñre byádha ámba gheni yái na páriba eprakára kaṇasṭ upāya karibá uchita. Ehá bhābi táku se dañsana kalá. Tahiñ uttáru báṇuà bisha jwáḷáre pīṛita hoi krodhare bāṇa chhāri sápaku tatksha-nát mārī pakāila ebañ ápe táháṇare práṇa tyāga kalá. Goṭáe śrugāla

sehi gachha nikatāre thāe, āu sethāku byādha āsibāre se mane mane bibechnā karuthilā ki rātri hele ethare byādha māñsa randhana kari khāiba, tahifūru mote madhya abasya kichhi deba ; kimbā yebe subu māñsa āhāra kariba, tathāpi asthi ityādi pakāi deba tāhā pāibi. Tāhāpare sarpa dañsana karibāre bāṇuā malā, āu bāṇuā bāṇare sarpa malā, eha dekhi tatksanāt śrugāla gachha tale pahuñchilā ; puni yatheshṭa khādya māñsa anāyāsare pāi ati hrushṭa chittare bhābibāku lāgilā, ehi manushyaku eka māsa pāryyante swachhandare khāibi, “ mruga āu barāha e dui mohara dui māsa āhāra nimante aṇṭibe, āu sarpa dinaka nimante pāryyāpta bhojana heba ; matra āji rātri kaṇasi prakāre kālakatāi kari kālithāru alpa alpa khāibi ”. Ehirūpa bhābanā kalā pare śrugāla byādhara dhanuku dekhi bhābilā “ e dhanura charma nirmita guṇa khāile āji rātri kāṭi yiba ”; eha bhābi dantare sehi dhanura guṇa sparsā kalā mātṛake, tāhā chhīri dhanu bāñsa tāhā galāre lāgibāru śrugāla prāṇa tyāga kalā.

Ehāru nīti śikshā ehi ye manushyara prāya sabu āpada lobharu janme. Āhuri, ati sañchaya kale ati byāghāta ghāṭe, e nimante lobha o ati āgaturāchintā anuchita.

30. KĀPATĀ ĀU MAHUMĀCHHI

Oṛiyā

Goṭāe mahumāchhi atīssaya trushārtṭa hoi nadīre jāla pāna karibāku yibāru jāla madhyare paṛi nadi srotare bhāsi galā. Ethimadhyare goṭāe kāpatā pakshī mahumāchhiku bipadagrasta dekhi nadi kuṭare thibā goṭāe brukshara ḍālaku nuāñi dela, schi ḍāla abalambana kari mahumāchhi prāṇa rakshā kalā. Kichhi dina uttāre kāpatā byādha jālare paṛilā, āu byādha se jāla daurī tāñibāku ārambha kalā, emanta samayare mahumāchhi dekhilā, ye yeuñ kāpatā tāhāra jībana rakshā kari thiā se bipadare paṛi achhi. Ataeba kāpatāra rakshā nimante tatksanāt byādhaku nāhura mārīlā, tahifūre byābdha ati pīrā pāi jāla daurī chhāri debāru kāpatā rakshā pāilā.

Ehāra nīti śikshā ehi ye para upakāra kale āpaṇā mañgalāra upāya sañchita hue. Pruthibīre samaste parasparara upkāra bā apakāra kari pāraṇti ; ataeba sāna heu bā bāra heu samaste sakti anusāre parasparaku sāmāyya karibā uchita aṭe.

PART VI

**List of official terms and numerals
(In English and Romanized Oriyá)**

PART VI
OFFICIAL TERMS
KACHIRIA SABDA

English		Oriya
Abduction	.. ..	Haranachâl
Abetment	.. ..	Aparâdhare sahâyatâ
Abortion	.. ..	Garbhapâta
Accomplice	.. ..	Aparâdhare ye sahâyatâ kare
Acquittal	.. ..	Khalàs
Accused	.. ..	Âsâmi bà mudâlâ
Adultery	.. ..	Paradâra gamana
Adopted son	.. ..	Poshya putra
Arrest ..	.. ..	Giraph
Arson ..	.. ..	Gruhadâha aparâdha
Auction	.. ..	Nilâm
Assault	.. ..	Mârpit
Bill of sale	.. ..	Bikrayapatra
Breach of the peace	.. ..	Sânti bhaṅga
Bribery	.. ..	Lâñcha dâna bà grahaṇa
Cattle-lifting	.. ..	Paśu chori
Cheating	.. ..	Pratâraṇâ.
Charge	.. ..	Abhiyoga
Complainant	.. ..	Ye Nâlis kare ; mudei
Concealing stolen property	.. ..	Chori Mâl gopana rakhibâ
Contempt of Court	.. ..	Adâlatara abamananâ
Confiscation of property	.. ..	Sampatty bâjyâpta karaṇa
Conviction	.. ..	Dosha pramaṇa
Criminal breach of trust	.. ..	Biśwâsa bhaṅga aparâdha
Cross examination	.. ..	Jirâ
Criminal trespass ..	.. ..	Anadhikâra prabeṣa aparâdha
Criminal misappropriation	.. ..	Âtmasât karaṇa aparâdha
Counterfeit coin	.. ..	Rasa or jâl taṅkâ (lit. tin)
Dacoity	.. ..	ḍakâiti
Defamation	.. ..	Mânhâni bâ apabâda

English		Oriya
Deposition	.. ..	Jamānbandi
Document	.. ..	Dalil bā dastābij
Extortion	.. ..	Balatkār dhana apaharaṇa
False evidence	.. ..	Mithha rōdha
Forgery	.. ..	Jāl
Gallows	.. ..	Phāṅkhamba
Guilty ..	.. ..	Aparādhī
Handcuffs	.. ..	Hātkaḍi
Heir ..	.. ..	Uttarādhikāri
House breaking	.. ..	Sindhi chori
Hurt ..	.. ..	Āghāta
Infanticide	.. ..	Sīn hatyā
Lease ..	.. ..	Paṭṭā
Mad ..	.. ..	Bāyā
Mortgage	.. ..	Bandhaka
Mischief	.. ..	Kshati ; anista
Murder	.. ..	Khunī
Oath ..	.. ..	Niyama, or Śapatha
Offence	.. ..	Dosha or aparādhā
Paper ..	.. ..	Kāgaja
Perjury	.. ..	Mithyā sapatha
Pregnant	.. ..	Garbhabati or garbhini
Rape ..	.. ..	Balatkār ramāṇa
Rebellion	.. ..	Meli
Rigorous imprisonment	.. ..	Saśrama Kāradaṇḍa
Robbery	.. ..	Mārpiṭṭsaha chori
Sale-deed	.. ..	Bikraya dastābij, or Katālā
Sessions Case	.. ..	Doharā makadamā
Seal ..	.. ..	Mohara
Sentence	.. ..	Daṇḍa
Signature	.. ..	Swākshara bā Dastakhat
Simple theft	.. ..	Chori
Suicide	.. ..	Ātmahatyā
Unlawful assembly	.. ..	Beāin janatā, or Jamāyetbasta

Numerales Ankaenbu

1	९	Eka
2	१	Dui
3	३	Tini
4	४	Chàri
5	५	Pàrch
6	६	Chha
7	७	Sàt
8	८	Àth
9	९	Naa
10	१०	Dasà
11	११	Egàra
12	१२	Bàra
13	१३	Tera
14	१४	Chauda
15	१५	Pandara
16	१६	Shohala, shoḷa
17	१७	Satara
18	१८	Athara
19	१९	Unàisi
20	२०	Koḍie
21	२१	Ekoisi
22	२२	Bàis
23	२३	Teis
24	२४	Chabis
25	२५	Pachiḥ
26	२६	Chhabiḥ
27	२७	Satàis
28	२८	Athàis
29	२९	Anatiriḥ
30	३०	Tiriḥ
31	३१	Ekatiriḥ
32	३२	Batriḥ, or Battis
33	३३	Tetriḥ
34	३४	Chautriḥ
35	३५	Paiñtriḥ

Numerales Ankaenbu

36	३६	Chhatris
37	३७	Saiñtriḥ
38	३८	Athatriḥ
39	३९	Anachàlis
40	४०	Chàlis
41	४१	Ekachàlis
42	४२	Bayàlis
43	४३	Teyàlis
44	४४	Chauràlis
45	४५	Panchàlis
46	४६	Chhayàlis
47	४७	Satachàlis
48	४८	Athchàlis
49	४९	Ananchàḥ
50	५०	Pachàḥ
51	५१	Ekàbana
52	५२	Bàbana, bàana
53	५३	Tepana
54	५४	Chaubana
55	५५	Pañchàbana
56	५६	Chhapana
57	५७	Satàbana
58	५८	Athàbana
59	५९	Anashàthi
60	६०	Shàthie
61	६१	Ekashathi
62	६२	Bàshathi
63	६३	Teshathi
64	६४	Chashathi
65	६५	Pachashathi
66	६६	Chhashathi
67	६७	Satashathi
68	६८	Athashathi
69	६९	Anashathi
70	७०	Satan

Numorals	Ankasabu	Numerals	Ankasabu
71	୭୧ Ekasturi	86	୮୬ Chhayàṣi
72	୭୨ Bāsturi	87	୮୭ Satàṣi
73	୭୩ Testuri	88	୮୮ Athàṣi
74	୭୪ Chausturi	89	୮୯ Anānabe
75	୭୫ Pañchasturi	90	୯୦ Nabe
76	୭୬ Chhasturi	91	୯୧ Ekānabe
77	୭୭ Satasturi	92	୯୨ Bayānabe
78	୭୮ Athasturi	93	୯୩ Teyānabe
79	୭୯ Anāṣi	94	୯୪ Chaurānabe
80	୮୦ Aṣi	95	୯୫ Panchānabe
81	୮୧ Ekāṣi	96	୯୬ Chhayānabe
82	୮୨ Bayāṣi	97	୯୭ Satānabe
83	୮୩ Teyāṣi	98	୯୮ Athānabe
84	୮୪ Chaurāṣi	99	୯୯ Aneswata
85	୮୫ Pachāṣi	100	୧୦୦ Sae, sata, sa
	1,000	୧,୦୦୦	Hajāra, sahasra
	10,000	୧୦,୦୦୦	Ayuta
	100,000	୧୦୦,୦୦୦	Laksha
	1,000,000	୧,୦୦୦,୦୦୦	Niyuta
	10,000,000	୧୦,୦୦୦,୦୦୦	Koṭi

STANDARD METHOD OF TRANSLITERATION

ORIYA ALPHABETS WITH THEIR ROMAN EQUIVALENTS

Oriya	Roman Equivalents	Oriya	Roman Equivalents
କ	k	ଠ	ṭh
ଖ	kh	ଡ	ḍ
ଗ	g	ଢ	ṛ
ଘ	gh	ଣ	ḍh
ଙ	ṅ	ତ	ṛh
ଚ	ch	ଥ	ṭ
ଛ	chh	ଦ	ṭh
ଜ	j	ଢ	ḍ
ଝ	jh	ଧ	ḍh
ଞ	ñ	ନ	n
ଟ	ṭ		

APPENDIX

RULES FOR TRANSLITERATION

Oriya	Roman Equivalent	Oriya	Roman Equivalent
କ	k	ବ	b
ଖ	kh	ଭ	bh
ଗ	g	ମ	m
ଘ	gh	ଯ	y
ଙ	n	ର	r
ଚ	ch	ଲ	l
ଛ	chh	ବ	v
ଜ	j	ଶ	s
ଝ	jh	ଷ	sh
ଞ	n̄	ସ	s
ଟ	t	ହ	h
ଠ	th	ଆ	a
ଡ	d	ଇ	i
ଢ	r	ଊ	iu
ଣ	dh	ଉ	ú
ତ	rh	ଋ	ri
ଥ	n	ୠ	ri
ଦ	t	ଏ	e
ଧ	th	ଐ	ai
ନ	d	ଓ	o
ପ	dh	ଔ	au
ଫ	n	ଂ	n̄
ବ	p	ଃ	h
ଭ	ph		

In carrying out this system, the following rules are to be carefully observed :—

I. Every Indian letter is to be represented by its fixed Roman equivalent, except that—

(1) ଣ final is to be omitted after single consonants, when sounded ; thus ଗ୍ରାମ ରାମ, not rama.

(2) The initial ଣ is to be represented by j or by y, according to its pronunciation in the word in which it occurs.

(3) ଞ is to be represented by jn and not by gy.

(4) ଣ is to be represented by ksh.

(5) ବ should be represented by b, v or w according to its pronunciation in the word in which it occurs. It is ordinarily b in Benga'i, and w in compound consonants, e.g., cshwar.

II. The Roman vowels a, e, i, o, u are to have the powers which they enjoy in most European languages especially in Italian, but not in English, and are to be used as the equivalents of the Indian vowels अ, ए, इ, ओ, उ, respectively—

(1) A stands for अ and should generally be pronounced, in Oriya words as a in ball never as a in bat, or father or bade.

(2) E is the equivalent of ए and should be sounded as a in mate, never as e in be.

(3) I is the equivalent of इ and should be sounded as i in bit, never as i in bite.

(4) O should always be sounded long, as o in no, never o in not.

(5) U should invariably stand for the Indian short vowel उ and sounded as u in put, never as u in but.

III. The long vowels are to be represented by accents on the short vowels—

(1) ऋ is to be represented by a, with an acute accent over it (à) which should be read as a in father. Thus ॠ should be written Râm and ॡ Ramà.

(2) The long ए is invariably to be represented by i accented (ì) never by ee or ea and should be pronounced as i in police.

(3) ओ is to be represented by u accented (ú), and never by oo.

(4) औ is to be represented by ai, and never by oy, as is commonly done.

(5) ॐ is to be represented by au, never by ou.

IV. Two vowels coming together, but not uniting into a diphthong are to be separated by a die resis (..) thus ai.

V. Compound words are to be separated by hyphens and never to be made into separate words.

VI. For unwritten languages, a purely phonetic system must necessarily be followed and a letter or a combination of letters should be used for each distinct sound, bearing in mind that the Roman vowels should never be used except to represent sounds indicated in Rules II and III.

VII. Diacritical marks attached to consonants should not be omitted and accents on the long vowels should invariably be inserted, as they are absolutely necessary for intelligible pronunciation.